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## Communications.

For the Churchman.

### KINGSTON-UPON-HULL.

### The Birthplace of Wilberforce.

(CONCLUDED.)

Laurence Sterne, during the last century, started from Dover upon a sentimental journey. It was before the bustling era of steam and steamers. The man who had made a voyage across the Channel, (a distance of one and twenty miles,) and had penetrated into the terra incognita of France, acquired extraordinary importance. He was supposed to have seen the world, or at least, some civilized portion of it; and might ask his vegetating neighbor with civil triumph, what *he* could pretend to know, who had never been beyond the sound of England's chimes.

This humiliating and depreciating opinion of an untravelled mortal, made Sterne—according to his own relation—a painter of Continental pictures. His mode of travelling was precisely the thing for a man of his discursive, or erratic wit and original genius. He certainly did not plod or study like other men,—he painted like no other artist who had gone before him: he has had many imitators but no rival. He observed men, rather than natural objects,—the landscape appears to have fastened itself very little, if at all, upon his mind. He rode, or sauntered according to the whim of the moment, but does not appear to have let his eye rest for an instant upon any kind of scenery with a view of sketching it. But at the same time, he pitied the man who could travel from Dan to Beersheba and cry that all was barren around him: who did not exercise his mental faculties, nor comment upon the peculiar characteristics of the stray fragments in human form that might perchance cross his path, and afford him a new insight into human nature. He delighted to fall in with a picturesque old Monk, a social French valet, or an Italian peasant, and exchange thoughts or looks with them. For he said, "an *Englishman does not travel to see Englishmen.*" And he further declared, that if he were in a desert, he would find out some object to call forth his affections; something to greet, love, rejoice, or mourn with. This may be called perhaps the height of sentimentality, but there is nothing selfish or morose in the thought; nothing indicative of a poverty of soul, in thus endeavoring to enlarge the borders of knowledge, and extend the realm of sympathy.

It was on a dull, misty, and rather chilly day in the beginning of summer, that I left the west end of London for the Custom House Docks, in order to embark in a steamer upon a voyage of something less than two hundred miles. Although at an early hour in the morning, the business parts of the city, especially the Strand, and the main avenues in the vicinity of Temple-bar and St. Paul's church-yard, were crowded with passengers and vehicles of all descriptions. The animated and jostling throng in the streets of London is really a marvellous spectacle, and one of the "*sights*" in truth, not exaggerated, that I am aware of, by any writer, foreign or domestic.

I arrived at the top of Ludgate-hill, and gazed up at the dome of St. Paul's Cathedral, and thought of the shambling or intent multitude around me. How immense their number, who had once gazed upon that venerable object with feelings similar to my own! How the busy footstep, and the din of early activity echoed around me, and produced sensations difficult to describe within a brief compass! The flitting crowd of abstracted mortality, intent alone upon the business of the hour—its heterogeneous character, yet singular admixture for the moment into one moving mass of humanity, must produce strange feelings within the breast of any man who reflects at all upon the movements of his species. Nothing indeed that bears the human shape and has a human voice, can fail to excite speculation or interest: and there is something indescribably suggestive in the drama of real life as it is exhibited in the streets of London. It has furnished themes for historians, poets, and philosophers. And as we look upon the scene of to-day and find the elements of tragedy or comedy in the breathing multitude, so the spectator of past centuries, with thoughtful presence, mused over the same inexhaustible current of salient life in order to catch its shifting lights and shadows,—the murmuring sound of its exaggerated and billowy course. It reminded me of our own Niagara—absorbed as it were, in its wonderful destiny, and rushing onward, regardless of the excited astonishment of the beholder at a tremendous and impressive phenomenon. Like that vast accumulation of water, its ceaseless voice, swells upon the ear of the listener with strange and startling intonations. It produces a feeling akin to it, in its intensity; its restlessness, and its impulsive tremor. Who can behold either sight vapidly, or without enlarged emotion?

At length I reached the steam-packet wharf—quite a journey of itself—and not without incident, or scenic developments. They must be excluded however from this narrative, for they are too numerous to form a portion of this limited sketch. The eye and mind, lingers frequently upon a vast range of objects, but the pen must be at times, restricted in its revelations. The way-side should not be considered flat, dull, or uninteresting, because the traveller only exhibits a portion of his studies upon a certain route. Dan and Beersheba, (those ancient places referred to by Sterne,) were probably not visited without interest by some musing poet, or curious individual, who did not cry at the end of his sojourn: "*'Tis all barren!*" The Past and the Present—the historic, and the every-day life of a world like London, is literally, an exhaustless theme, notwithstanding the attempts made to disclose its chronicles, and paint its inhabitants from time to time, by diligent authors and limners. The power of vision and the faculty of thought, may revel or muse forever in its speculations upon the residents of this old metropolis—upon the hum and noise of its crowded and traditionary streets, or upon its humble and neglected classes, who live, and move, and have their being in dingy and obscure lanes and alleys.

There was a strange collection of mortals before me, as I looked around at my embarkation-place upon the Thames,—a novel and curious gathering certainly; such an one, as Fielding or Smollet in all probability, selected their lowly heroes and heroines from. The dock and steamer were crowded with this homogeneous mass, whose respective particles, flitted before my eyes like so many imaginary spirits. And yet among those living and vivid groups, how many objects might be found to greet, love, rejoice, or mourn with by a sensitive and observing being like Sterne?

It commenced raining shortly after I had stepped on board the steamer, and the plot thickened on every side. The descending element did not scatter the world of vital reality around me in the least degree. Some time elapsed however before the vessel was ready to move upon her regular voyage. Presently, amid a scene of indescribable confusion, we fairly floated from our moorings: and the scrambling crowd, who had vexed, cheered, or assisted our movements, stood gazing very intently at us from the receding pier.

Fairly adrift, we continued our course down the river. We had left the Great World behind us, but we composed a pretty numerous one nevertheless, upon the bosom of old father Thames, in our floating and well packed structure. The scene was changed it is true from a London locality, but the actors were pretty much the same. Among the oddities on board the steamer, was a crackbrained orator—a reformer of men and manners, who rejoiced in the title of SOCIALIST. This modern knight-errant was bent upon an embassy to Glasgow; but resolved at the same time to give us a touch of his qualifications by the way. He discoursed any where, and every where—upon every topic under the sun; connecting it in some droll way with his present mission, which he magnified with all the sublimity of rhetorical hyperbole. He was a rhapsodist of the nineteenth century, who did not confine himself to prose, but varied his discourse with jingling rhyme, evidently of his own composing.

It is not my intention to give any abstract, or specimen of his original orations, for although he was the countryman of Shakspeare and Milton, the soul of neither poet had evidently entered his attenuated and ricketty tenement. To see him mounted upon a pile of luggage, and hear him hold forth in his own praise, was laughable enough, but did not suggest to the mind, the idea either of a Seer or a Prophet. He looked like a human fox, but was a mere babbler in speech, disclosing the secrets of a vulpine life as he went on with his reminiscences and snatches of autobiography. He made a fantastic and public display of himself as long as he voyaged with us. His self-conceit, loquacity, and familiarity, were his strong rallying points; and he tumbled and tossed his words and his person about our confined premises with wonderful assurance and equanimity. Nothing indeed disturbed or impeded his powers of locomotion, or powers of speech: he seemed disposed to run over the world, and out-talk its inhabitants. With such a mortal on board there could be but little repose or stagnation among our sailing party. As for this worthy, he was perfectly in his element, for he was sure of an audience at every turn—one who could not well avoid hearing his overflowing jargon, even if they had been so inclined. And the thought did not appear to strike his imagination, that there could possibly be a sceptic of his charming theory on board, or an unwilling auditor from stem to stern. Being on such good terms with himself, he felt willing to impart a portion of his self-esteem to the whole visible world around; and to illuminate the dark corners of their perverse intellects by the introduction of feverish and exciting declamation.

There was a little party who contrived to keep aloof however from this *talking-man*,—as our aborigines would have designated him—who interested me very much. It was a group from the pleasant borders of rural Hertfordshire, and now starting for America, (by way of Hull,) in search of a new home.

There is something deeply affecting in the pilgrimage of an affectionate family, to an unknown land,—seeking their way among strangers, and amid novel scenery. This cluster of emigrants consisted of a father, mother, and three young children. Seldom have I beheld fairer looking, or more prepossessing specimens of the inmates of an English cottage or farm-house. I imagined the nook of greenery from whence they had recently emanated, and the picturesque features of their native home,—a home probably long to remain a verdant spot in their memories. But the father said he had taken a definite farewell of his native hills, and never expected to see them again. He felt very sanguine respecting his future movements, but was only uneasy on his wife's account; who, he observed, had looked wistfully at their village church, "as if she would rather be buried in its sunny grave-yard, than remove from the sound of its chimes." "It is but natural," he continued, "she was born almost within the shadow of the old edifice; has never been fifty miles from her birthplace until now; and our darling boy sleeps beneath a grassy mound in the same neighborhood." This was the father's condensed, veracious and simple story; together with his authentic comment. And I thought there was much pathos and pleasing eloquence in the remark, uttered as it was, with a remarkable degree of feeling and tenderness. They were unstudied words; but they unlocked the treasury of his breast, and spoke of old associations, and of pleasant hours, that still fondly lived in his memory. Time would never obliterate them; for household love had kept his heart's affections warm. "Holy remembrances of child or friend,"—of home and kindred, were vividly expressed in the subsequent statements of this Hertfordshire pilgrim. If he did not hang round his native bowers with the same mournfulness as his fair partner, he did not reflect less deeply upon the thought of his exile "beyond the western main." As to the religious and genial tone of his mind, I do not think I can convey to the reader a more correct idea, than by stating, that he was one who revered and echoed the noble and expansive sentiment of Coleridge—

> "That God is every where! the God who framed
> Mankind to be one mighty Family,
> Himself our Father, and the World our Home."

I cannot pause further, to discriminate the respective individuals, who made up the residue of our motley assemblage at this time. In passing, it may be stated however, that we had French Troubadors, German Minnesingers, and Italian Minstrels—or their modern representatives—on board. Dialects, music, and oratory (such as it was) were profusely scattered to willing or unwilling listeners, as the case might be.

It had ceased raining long before we reached the estuary of the Thames, and the silver moon looked down serenely upon the foamy track we left in our path over the sea-bird's home. The strains of foreign minstrelsy had died away unnoticed, and perhaps unregretted by a portion of the steamer's company. But there were tear-drops now upon a mother's cheek, as a simple English ballad was wafted, like "a charm from the skies," towards the spot where the little pilgrim-party, just noticed, sat. The songstress had a pleasant articulation, the air was melody itself, and the words suggested no alien imagery, and spoke no strange language. They were descriptive of home; of childhood; and the sweet, and innocent joys that cluster round the heart's best affections. They dwelt upon the cottage-bower, and the land-bird's chant at morning's sunshine, and evening's parting smile, aslant the quivering trees. They suggested thoughts of holy quietness, and sacred hours, when the church-bell's chime, called thankful souls to prayer and meditation. They spoke of the merry gatherings round the Christmas hearth, and the gladsome looks of kindred and of friends, as the ruddy light fell on old familiar faces, and made each spirit blest and happy. This was the burden of the song, or rather I should say, hymn,—it was so holy, deep, and fervent in its character. And the tones of the singer's voice, blended religiously, as it were, with the spirit of the music, and the words of this lyrical composition. Is it strange then, that tears should gush forth when changing scenes were meditated upon: when travel only brought thoughts of the sea-bird's wild wanderings to mind, and the memory of other days? They were doubtless involuntary tears, that fell at this dewy hour, and were soon suppressed; for the words of the poet,* tell us truly and happily, that—

> "'Tis never woman's part
> Out of her fond misgivings to perplex
> The fortunes of the man to whom she cleaves;
> 'Tis her's to weave all that she has of fair
> And bright in the dark meshes of their web
> Inseparate from their windings."

The light of another day dawned upon us, as we pursued our way upon the bosom of the tranquil tide. In traversing the forward deck, at sun-rise, it was evident that a number of our Caledonian passengers had made this uncovered space their resting-place during the night. They did not look, or feel any the worse for it, apparently, however, but shook the dew-drops from their hair and clothes with the calm indifference of children of the mist. They were indeed accustomed to it, being sons and clansmen of the Highlands of Scotland. Their midnight lair, had probably only brought to mind, their own heathery couch among the cairns and cliffs of Loch-Lomond or Glengyle; and the faltering breeze had sounded merely like a blithe strathspey in their slumbering ears. The rosy morn broke upon these plaided mountaineers with friendly warmth, and flashing radiance. Their brave tartans, and showy scarfs, caught the first gleam of the rising sun, and they instantly saluted the orb of day with a lively chant upon the pibroch.

A few hours pleasant sailing, or rather steaming, brought us within sight of Hull; when a steamer from the north, approached us to convey a living portion of our well freighted decks to her own, and land them in Scotland. This transport of passengers was speedily effected. The Clan-Alpines and the Macgregors, removed at the sound of their own minstrelsy, and soon exhibited their bonnets and streamers in another vessel. Among the rest who departed with them, was our perigrinating, verbose, and vociferous SOCIALIST. He did not separate from us privately, however, or evaporate in silence; but preserved his distinctive trait—a love of personal publicity—to the last. Mounted upon the wheel-house of the vessel that was about wafting him to the scene of his contemplated operations, he delivered his parting harangue. For this spasmodic and final effort of vulgar volubility, he was rewarded with a swinging cheer and an obstreperous laugh by a portion of his auditors. He acknowledged the salute and the mirth of the bystanders, by taking off his hat and waving it long and lustily in the summer breeze. In this very striking and knowing attitude, he was borne away from our sight and hearing, when he became as it were, a mere phantom of the imagination. He was destined to play the spectre again however in another quarter. But that circumstance is no way connected with this narrative.

Having effected our permutation without much loss of time, we proceeded again towards our destined haven, now looming in the distance. The appearance of Hull from the water is quite pleasing and very characteristic of English coast scenery. You behold the verdant shore, sprinkled with trim groves and pretty cottages, and the picturesque form of old wind-mills peeping above the green outline of trees and shrubbery. The eye then rests upon a mass of quaint old buildings composing the town, and catches distinct views of the venerable tower of a fine large Gothic church, that instantly suggests the dimensions of a cathedral. Ships and water craft of all descriptions, dispersed over the offing and near the eastern bank of the river Hull, where stands the citadel, impart a maritime look to this ancient harbor, and completes its ordinary accessories. Viewed in the soft light of a summer evening, this original purchase of King Edward the First, (for a fortified town and port,) had both an historic and interesting charm flung over its rivers and edifices.

An hour or more was spent in viewing and commenting upon the novel features of the scene, before our steamer approached the substantial quays of Kingstown, as Edward named it, at the time he laid the foundation of its mercantile reputation Here then we disembarked,—a goodly company—near the Junction Dock, in this noted seaport of the twelfth century, if not of greater antiquity; and were duly pacing its ancient looking streets before twilight's religious gleam had lingered upon the landscape.

One of the principal objects of curiosity here, has already been described. There is another however quite as interesting to the admirer of Wilberforce. It is the family mansion in which he was born. It stands in High street, and is the property of Mr. Henwood. The stone gateway, court-yard, garden, and antique-looking edifice itself, reminds one of the days of Charles the First, from its olden and pleasing design and arrangements. From this peaceful and happy home, the school-boy Wilberforce daily issued, to attend a grammar school in a neighboring street, until he was transferred to the free school at Pocklington, and finally St. John's College, Cambridge.

The Church of The Holy Trinity, whose lofty Gothic tower caught my eye at a considerable distance from land, is said to be one of the largest parcchial edifices in England. It stands in the centre of the town, and is very ancient looking, as well as beautiful in an architectural point of view. The east end towards the street is built in the decorated style, the western portion, in the perpendicular. Some obscurity seems to hang over the exact time, when certain portions of the fabric were erected. The eastern section of it, including the chancel and tower, is stated to have been considerably advanced, but not completed in 1312. This was during the reign of King Edward the Second, and just at the commencement of the fourteenth century: it was also sixteen years after the building of the town. The king, according to the annalists, contributed very liberally towards its completion. There is much curious work throughout this church. The transept, under the tower, is built of brick, and finished with composition. It is a remarkable specimen of durability, for there is no brick building, (it is said,) not Roman, in England of equal age. A great deal of elaborate tracery is displayed, about the great window, and well conceived ornamental designs are scattered skilfully over the interior. Among the decorations, the font should be noticed, for its size and beautiful enrichments. Also a sculptured monument, with its rich canopy and buttress: carved screen-work, niches and stalls, likewise serve to give a florid appearance to this venerable and spacious temple. A part of the nave only is pewed, and the chancel being open, the effect is imposing and noble.

The morning sun was shedding a flood of holy light through the stained glass windows, and spreading rainbow tints over the tesselated pavement of the transepts, when I entered the courts of this quiet sanctuary. A sacred and religious looking place truly it appeared, as the eye glanced around upon its solemn aisles; at that time void of worshippers. It was vacant and hushed: and no unhallowed sound without, disturbed, or interrupted serious aspirations, and serious hopes at that calm hour. A chosen sanctuary it was for the mind to pause and meditate in without interruption or hindrance. The old mural monuments seemed like open pages, or pious books, for the heart to read and ponder over in tranquil silence. The soul might wander back to other years, and ask solemn questions of the dreamy Past. Centuries had swept over this stone fabric, and the lofty fretted roof, had echoed back hymns and anthems. People had knelt here from the days of antique chivalry, to the present hour. How had departed voices, once blended, or quivered with their sober and humble hopes of immortality! Those lowly worshippers have long since passed away, but there seemed to be a religious symphony floating round their ancient sanctuary, and still lingering about each arch and aisle. Yes, in imagination, I heard the rich melody of choir and organ; and the electric cadences of sacred music wafted towards the dome of heaven. The prayer of many, many human hearts were recalled *as if* by some holy spell, and the words of an ancient liturgy spoke its eloquent language in every whispering echo. This was in truth, no solitary, voiceless, or tuneless spot, to quickened perceptions, and conscious feelings,—feelings in harmony with a Christian temple, and its thrilling associations.

Who knelt here in days gone by? What miniature forms have been carried to yonder holy font? How many relics of mortality sleep beneath my feet? There were ready answers given to these mental questions by the genius or spirit of the place. I did not feel, or account myself alone. It was to me, no deserted fane,—no gloomy solitude, but a site replete with interesting and touching responses.

Thus reverend and sacred was the light and air within the chancel and aisles of Holy Trinity, at Hull; when a delightful sound fell like magic tones from without, and blended with my meditations. It was the chimes!—the pleasant chimes of England, breathing out their liquid notes upon a quiet summer morning. Who could resist their soothing influence at such a time, and in such a place? Who would not pause to listen to them, when their soft and sweet concord stole so pleasantly upon the sense? Like some peaceful strain uttered by a tuneful soul, their eloquence saluted the ear with bland and soothing pathos. That eloquence was not resisted: that pathos was not unheeded, or unfelt, within the walls of a sacred edifice; whose foundation and superstructure, spoke well for the piety and devotion of ancient times.

I thus have endeavored to chronicle a portion of my impressions of KINGSTON-UPON-HULL,—a place of considerable historic interest, if its chronicles be patiently consulted. It was visited by the plague at intervals, during the fifteenth, sixteenth, and seventeenth centuries, and its inhabitants suffered greatly by famine in 1635. The magazines of Hull contained more warlike stores at one time, than the Tower of London; and it had its strong gates and fortresses for military defence during the reign of Charles the First. The principal personage who figured here during that memorable period of civil commotion, was Sir John Hotham; but it does not enter into my present design to enlarge upon his eventful career, which terminated with his execution on Tower Hill. Others may find entertainment, or information, by studying the first act of hostility that took place here between the king and parliament: to me, Hull was interesting as the BIRTHPLACE OF WILBERFORCE.

D.

* Talfourd.

For the Churchman.

### Novels—Their Influence upon Morality, and the Causes of the Appetite for Fiction.

NUMBER II.

In my last, Mr. Editor, I went somewhat into the moral influences of modern fiction. I showed how debasing it is, and upon what class of society it exerted the most pernicious influences. I showed then how impossible it is by any ordinary means to put a stop to the evil, and I proposed to enter into an examination of the causes that give rise to it. These causes I asserted to have their source in the present constitution of society. I then asserted that there being in the nature of man certain faculties and feelings which from religion, in the proper sense of the word, receive their due nutriment, that the position of society at the present day denies them that healthy food, and hence that the mind with an appetite perverted and diseased rushes with an unrestrainable violence upon the unhealthy stimulus of fiction. Our business, therefore, now is to follow out that train of thought, and the first question is, what feelings are they the perversion of which gives rise to this diseased appetite?

I look to the Scriptures and I find that "faith is the evidence of things unseen." I see there that all the facts of religion have this character of invisibility, every thing that is eternal and real is therefore unseen, every thing that is subject to the bodily senses like them must perish. And then when I considered the mind of man; deeply rooted in it is the sense and feeling of the unseen, an instinct that carries him toward the invisible, and wafts him beyond the world of sense towards a world where the senses shall not be the inlets of knowledge. In all periods of man's life I can discover the traces of the existence of that deep and inner sense, but most of all in childhood and youth. Men talk of the imagination of childhood being most vivid. They know not what they say when they use the word imagination. It is neither more nor less than the sense of the unseen in the child. The feeling which spirit enveloped in clay has of the spiritual world to which it properly belongs. And therefore it is that the truths of revelation, which opens heaven to man, are then the most firmly grasped in childhood. In this is the explanation of the fact which never has yet been denied, that faith taught then cannot be untaught, that sentiments of the things unseen, God and heaven and hell, then impressed, are received with such undoubting belief, and remain for life uneradicable.

Again, I look to the child and I see the feeling of the supernatural. The feeling of *power and wisdom above nature, unbounded, working as well without means as with them.* All the objects of the outward world are to the child symbolical of such power as this. To the full grown man, hacknied in the ways of the world, there is a web of association which himself has suspended upon all the prominent points of nature by which all things are made to suggest to himself only, and it needs some wonderful display of power to rend this web and show the man the true meaning of the outward world as symbolical of His "power and Godhead." An earthquake rending the earth around him, a storm which makes his hardest labor and strongest courage and the most consummate product of his skill useless, the down-pouring of Niagara, or the sky-piercing peaks of Himmaleh or Chimborazo, these grand exhibitions of overwhelming power it takes to trace for the full grown man the cobweb of selfish association, and to awaken in him that awful sense of supernatural power and limited divinity, which is his proper interpretation of the outward world, and which in the child is one of the liveliest faculties of the mind.

These I can see to be leading and prominent characteristics of the young mind, feeding in brightness with the advance of time and increasing intercourse with the world. And besides these I see the affections to predominate, hope and love and gratitude and high benevolence of heart, and generosity and confiding *faith* which does not even *suspect* the existence of falsehood. All these sentiments have their true food in religion; not taught as a lesson in geography nor practised mentally as a lesson in arithmetic, but as a solemn and ever abiding feeling, binding the limited creature of clay and time to the unseen throne of the Almighty and uncreated God.

For these I do not say there is not any nutriment, for God protects man against even man's own folly. And the sun and stars which he has made are above us, the Church in despite of our majority-principle is among us and shall not fail, the family relation which God has instituted is here, and man's heart will still seek for the food it must have, will feel its wants and yearn after that which is befitting for them as a child new-born, unfed. But we have put away from us far as we can all motives that address these feelings; as far as we can we have in the nation, in the family, in religion, annulled and invalidated the work of God: and because of this voluntary action of ours it is that that most extraordinary combination is seen in our character of faithlessness, dissimulation, cold-hearted selfishness, suspicion and distrust in action, and close by these a morbid craving in the young and in the old for the most outrageous and improbable wonders of fiction.

But we shall proceed to show how we deny him proper food to the instincts above specified. And first with regard to the nation. We have few traditional glories. Over the most part of our land the forests are yet uncharactered with renown. We are new, and our past is not traditional but historical. It is therefore without influence upon us, *or we make it so.* We are thus flung back upon the present. And in it as a general thing no high motives predominate, nothing that raises man above the objects of time and sense and connects him with the invisible. Food and clothing, and as a means of these, money,—this is the grand object of our pursuit. Our morality the morality that can be drawn from the necessity of labor for the attainment of these objects. The haughty African, as the bitterest reproach against Rome in her latter days which his heart could cast out, said, "omnia venalia esse Romæ," all things were marketable at Rome. That bitter sneer we have made the central and originating fact of society, and our universal cry is, "Let us have a market, "What shall we do if we have no market?" In truth we walk not as a nation under the shadow of heaven. We abide not under the sense of God's glories, but in the love and desire of mammon. The sole tie is the tie of labor done and cash paid for it. What wonder then that the mind, its feelings of the eternal, its sense of the unseen, unfilled by external society and its conditions, wearied and worn down with the ever-present sense of the selfishness and competition that pervades all society around it, should rush with greediness upon the unhealthy stimulus of extravagant fiction, as the hunger-bitten operative of Manchester seeks the stimulus of his gin or his opium as a relief against the cravings of an ill-fed body? In our selfish utilitarianism as a nation is half the explanation of this morbid craving after fiction.

Again, look at the family. See the prayerless homes, the thankless meals, the multitude of houses wherein no sign is ever given to the young that man is aught else than a beast with reason, a mere animal to live by his reason as other animals by their instinct. Look, too, at the religious homes in which "Peter Parley" proves the being of a God, and the infant is taught religion, forsooth! by childish disproofs of infidel arguments, the very existence of which a child ought never to know; in which religion is made dry and wearisome by the arguments of books that are to avoid dryness, and are themselves most sapless because they address the reason of the child instead of its religious sense. In the family, too, consider the want of religious education, from the wide-spread feeling that the child cannot be a Christian because it cannot tell its experience! the denial of infant baptism and the consequent denial of the influence of the Holy Ghost upon the infant mind, and this too when the child Jesus, perfect in our human nature, was begotten of the Virgin Mary by the same Spirit; when by the influences of the same Spirit even before his birth the eternal and limitless Godhead was united inseparably with unborn humanity! It is then a natural thing that childhood and youth thus cut away from the eternal, divorced from the unseen, unassociated with the Almighty its awful feelings of reverence thus baffled, should, with a depraved and perverted appetite, seek elsewhere for a substitute for that food which religion in the family should give but does not. Let the home become once more the temple, the parents the priests of that temple. Let the child feel in its precincts the hallowed breathings of the Spirit of God, and no small effort shall then have been made to heal the morbid appetite.

But not only here but also in the outward aspect of religion, the causes for this perverted appetite exist in the same denial of the unseen and supernatural, the same starvation of the affections. Religious societies, whatever we may say, are in a position of competition, This places them in the opinion of all men in the very lowes point of estimation—in that situation which the most destroys all general reverence and respect. God is one. The very idea of unity is one of overpowering awe, an idea upon which the soul religiously abides. But these are passing fragments. This, besides the injury it does the clergy and religion in general opinion, injures them in their own opinion; its tendency is to make the idea of sustaining themselves an ever present idea in the clerical mind; it is a constant temptation to all sorts of decent chicanery and respectable intrigue; it substitutes the desire of being popular for the sense that they are ministers of an unseen God. It has done away from the mind of the ordinary preachers and their people (here I speak not of our clergy for they have counteracting influences) the idea of self-denial and substituted for it that of comfort. Such are the evils of religion as a system of rival shops, a competition of preachers who must drive the trade hard else they cannot support themselves.

But the evils of this divided state are still more plainly seen in the fact that denial not affirmation is now the character of the sects. What are Baptists but they that *deny* infant baptism? Unitarians, but the sect that *denies* the divinity of Christ our blessed Lord? Methodist Episcopalians, but they that *deny* Episcopacy? New Presbyterians, but they that *deny* the doctrines of the Old? Universalists, but they that *deny* eternal punishment? Denial, denial, denial—fifty points of denial has each sect for one of belief. And with them all, whatsoever arguments they may utter, the true argument is a denial of the unseen. "I do not see, and therefore I do not believe, but deny." In truth the influence of the ordinary religion is an influence of denial and negation of the unseen and supernatural.

The same influence also makes itself felt in their houses of worship. "Houses of God" they are not, for if they were there would be some sign of their belonging to God, some sign and symbol of reverence for Him who is unseen and eternal would breathe over the humblest of them an influence which at our first entering would awe us into respect for Him. Whereas in truth the mass of men entering into these houses do not feel even so much respect as to take off their hats. There would be, if these houses were in truth thought to be houses of God, some other token and symbol of His presence than a machine to talk from called a pulpit, and a man there talking to his fellows for two hours upon a stretch. Some other token than this of the "talking man" for the eye, the ear, the imagination and the *feelings*, that this house was in truth built for God. In the country their meanness, and often their squalor suggests at once that they are "meeting-houses" to meet in, there to sin hours a week. In the cities they are "meeting-houses" too, suggesting man and not God. For every thing that can make man comfortable is there, every thing that can make him at ease with himself. From the pews whose situation and expensiveness keep up vanity, purse pride, and the feeling of exclusiveness, with their luxurious cushions that tell him to sit at his ease, for there is nothing reverent, nothing awful in the act of worship up to the eloquence of the talking man his money has hired. These things, Mr. Editor, are preaching, and plainly too; they are telling men in a loud voice every time they enter therein that there is no God, nothing in the outward world that is significant of God even in his house. They are seconding bravely our selfishness, which makes all outward nature suggestive of our own profit. Even in the house where man meets to worship God they tell him not of God, but of his own comfort, ease and satisfaction, all accruing from the arrangements of this world.

Now take the child there, and because of this hiding away of the invisible what is more discursive to his heart and soul than an attendance upon such worship. This is a fact a thousand times acknowledged and testified to by the constant search after the interesting and the exciting that shall be able to engage the minds of children. Why the very act of worship ought to be interesting.

And so it is, as the multitude of children using the liturgy of our Church testifies, as the interest with which they view Confirmation, Ordination, Baptism, and the Eucharist also evidences; for in these man is put altogether away and man's abilities, only God is signified.

We have viewed the ordinary religion, we have seen that it ministers not unto the invisible, that neither in the house nor yet in the house of worship is it capable of filling the mind or feeding the instincts whereby the mind seeks naturally after God. To its poverty, its bleakness, its barrenness, the feeble hold it takes of human nature, we ascribe the last of the causes that originate the appetite for novel reading. We may have made it out imperfectly, for when such a multitude of influences come to bear upon one point it is easy to omit one or many and still be right. However, we have said enough to suggest to abler minds many serious and vital considerations. Enough to show the responsibility that rests upon the Church, that which she is able to do, and that which she alone can do. For in her and in her alone do we see the hope for a restoration of a sounder and graver mind, and a healthier mental appetite than this which gorges itself upon the offal of Bulwer and Sue.

We confess also that we believe that there is a specific action which the Church might take in her public worship that would tend to re-

store again the proper nutriment to the feelings mentioned. But of this not yet. A very grievous evil we have spoken of; we have truly specified its causes. There are many that feel them, and the healing will yet come.

W. A.

For the Churchman.

## The Case of Bishop Onderdonk.

*Mr. Editor,*—The question is often asked by interested persons, why did Bishop Onderdonk allow several of those Bishops, Chase, Hopkins and McIlvaine, to sit as jurors in Court, who not long since brought charges against him and manifested by the course they pursued to be his enemies. Bishop Onderdonk is *too* confiding. It is the candid opinion of *many* Episcopalians in this far western country that the sentence pronounced against the Bishop of New York is utterly unjust, for we believe he is innocent, and we rejoice to know that the envenomed shafts of malice cannot detract from a character so pure and so lovely.

Most sincerely do we sympathize with him in the trials he now endures, and hope by the kind attentions shown him by his friends they will in a measure be alleviated. He is now called to pass through the fiery furnace which patriarchs and prophets, apostles and martyrs, have been compelled to pass through from the first ages of Christianity, and it is the knowledge of this fact that the bishop seeks for their consolation in the declaration of the great Head of the Church, "If ye suffer for righteousness' sake happy are ye."

His name, I believe, is written with honor in heaven, and will *one day shine* as the brightness of the firmament forever and ever." May God sustain him in all his trials of life, and fill him with that inward peace which his enemies cannot have.

M. B.

*Cincinnati, Ohio, Jan.* 18.

For the Churchman.

## The Shadow and the Gnomon.

*Rev. Sir,*—Having been somewhat amused with an editorial in the Episcopal Recorder of March 1st, I take the liberty of offering you a remark or two on its profound acuteness. The editor, to get rid, or rather to rid his wise and learned patrons, of some rather ugly features of the late persecution, gives a sort of colloquy in which a 'Change-man, a merchant, of powerful natural judgment, worsts a thing called a lawyer; as if every legal scholar in the Union does not know, and many of them do not say, that those proceedings would never have been endured in a court of justice. The facile Recorder forgets that in all trials whatever, under liberal institutions, the judge and jury may be tried as well as the accused, and not unfrequently, the latter especially, condemned at the bar of sound public opinion; though, as the jury are immediately discharged from their office, and scattered in the community as they were before being summoned, they escape with only a storm of words, and that at a safe distance. The editor makes *his* lawyer object, that the trial originated in party feelings or other bad motives, on the part of Trapier & Co.; and *his* strong-minded merchant replies, (and here we approach the Shadow,) that the acts of the bishop cannot be affected by the motives of his enemies: in other words, this merchant may unfortunately have a large note in the market, and you and I, being rich as Crœsus, may buy it, and press and ruin him with it, to punish him for his imprudence, and the world will merely call us a pair of fine fellows, self-devoted and high-minded citizens! whereas the world that you and I are acquainted with would pronounce *us* the guilty party, guilty of meanness and malice, while our poor victim had only indiscretion to answer for, and no crime. I may apply equivalent remarks to the presenters and the judges; they also were on trial; and the slightest tinge of party or personal motive in any of them will be condemned by the Church and the public as a criminal perversion of justice, whether he whom they crushed be held innocent, or unguarded, or wicked. In an enlightened and free-spirited commonwealth, and such every good man will pray that the Church may always be, accusers, prosecutors, witnesses, jury, and judges, will never be held as accountable for righteousness, ay, and for honor and fairness too, in proceeding to legal measures with their fellow creatures, as in extracting justice out of them. And the publication of the Trial, *by order of the Court* (!) is a *beautiful* acknowledgment that its members, and their grand jury, together with all the instigators, immediate or remote, stand unavoidably at this ulterior bar.

The sapient merchant, speaking in the Recorder, argues that the plea of "not guilty" debarred the late victim from all beneficial consideration of his repentance, (and by the way what was Charge 9 meant for, but to cut off the plea of penitent amendment?) in the period subsequent to the latest of the offences alleged against him, inasmuch as that plea "affirms the innocence of the accused." Here the Shadow runs up to the Gnomon; as very nearly the same remark occurs in the "Opinion" of Bishop Henshaw; (Trial, page 328,) who *very* cautiously says,—had the Bishop of New York professed amendment before the proceedings, "I should have *inclined* to give him the solemn admonition,—'go and sin no more;'" and then as *in*cautiously adds, that his pleading *not guilty* has "compelled us to go through a very tedious," &c. What a specimen of prudent non-committal, and unlucky committal! could he help it? The plea of *not guilty* means only that the prisoner chooses to be tried; for what reason is nobody's affair but his own; it may be that he distrusts the clemency, the sound charity, the very rectitude and honor of the Court, deeming the worst testimony better than its good will; yet of even that sentiment and motive the Court has no cognizance whatever; the law gives the prisoner a right, and that right he exercises without a shadow of responsibility to any one on earth. And it is the quintessence of *cruelty* to maintain that his so doing impairs in any sense or in any degree his claim to mercy and forbearance. Repentance with that plea has, to the full, as much weight as repentance without it.

What most of all amused me in the Recorder's editorial was "the commentary of this cool-headed man of business on the passage from the epistle to Timothy," in which the Holy Spirit ordains (or re-ordains) that no "elder" be held accused, and much less be convicted, but "under two or three witnesses." The shrewd colloquist (the Shadow grows deep enough now) makes this text apply to "the proceeding of the Court," not to the protection of the accused minister of our Lord; the Court must have two or three witnesses present, lest it be a secret tribunal; and may, perhaps, allow no more to attend than two or three, not all comers, lest the Church at large or the world be scandalized. Now, the infinitely admirable point in this "cool-headed" commentary is, that the late Court, whose conduct it would uphold, did neither; not a witness in its own behoof was there; nor are its doings *kept* in this just—not secret condition, to withhold offence from the eyes and ears of the multitude, but the Court itself actually *vends* the entire amount of secrecy at its disposal for the sum of $800, to a bookseller who issues some 50,000 copies of the delicate trust to every eagerly expecting man and woman in every one of our twelve tribes from Dan to Beersheba, to the whole earth "on Mercator's [the Merchant's] Projection." So far as appears, the Court sat in private, with none present but the judges, the presenters and their counsel, the respondent and his counsel, an assistant clerk, and one witness at a time, (not *of* the judges, but for one or other of the parties,) the female witnesses having each an attendant page or a lady in waiting, to look after them, not after the judges. And as to the presenters, there being no minutes of their proceedings, it would be gratuitous to seek for witnesses to attest their acting with either righteousness or regularity; the Mr. Jay having been only their counsel, besides discharging for them other offices incompatible with holding the trust of supervision, or any other trust except that of procuring an "agent" for following out the scents of his own nostrils. The presenters, I say, did their share of "receiving accusations (if indeed there was any formal reception of them) against an elder before" no witnesses at all, whether legal or of the pattern furnished by the Recorder's merchant; nor, I presume, did they wish to have any, lest their benevolent secrecy towards the accused should be defeated, and they perhaps defeated with it, poor creatures! So that between the presenters first and the judges afterwards, there was not a single such witness of the reception or the trial of the impeachment, in either or any of the stages.

And now, having discussed the Shadow, I turn to the Gnomon, to which it owes its deformed existence.

Whether the Recorder and its merchant will concede that their theory of the "two or three witnesses" is sufficiently used up, I pretend not to determine. I am to add, however, that no theory but the one naturally contained in the apostolic words will bear the least investigation. If they apply to any one stage of a process against an elder, they equally apply to every stage of it, to the trial as well as the presentment; for, a leak in Christian equity at whatever point will drown the whole Christian equity of the procedure: two witnesses for the accusation, and one for the conviction, is not very bright jurisprudence, though Bishop Hopkins, with characteristic "ingenuity," would so torture the passage; and one for the accusation, but two for the conviction, is making character a mere foot-ball, to be kicked into evil notice, and then kicked out. If again, this injunction be supposed a mere temporary concession to the converted Jews, who had been accustomed to the demand for "two or three witnesses," you may as well argue that episcopacy was but a transient continuance of their triple priesthood, while the sacraments were only two short-lived substitutes (as the Quakers contend) for circumcision and the many sacrifices of their ritual; nothing can be alleged for either of these hypotheses, but the same or as much can be adduced for the others: nay, the ordinance concerning witnesses bears on moral equity, eternal right; while those concerning the ministry and sacraments touch only positive institutions, the points involved being merely whether God has given them permanent appointment, or permanent in one particular form, their benefit accruing without them, or in some other observance; and these latter, episcopacy and the sacraments, might be argued out of their place, or out of existence, could the requisite logic be found, while the former, the "two or three witnesses," would remain untouched and intangible. To say, yet further, with our ever-ready Bishop of Vermont, Rhode Island, and Arkansas, (backed apparently by Louisiana,) that the three *presenters* were the scriptural witnesses, "upon" or "before" whom the Presiding Bishop "received" the accusation, is a "novelty," though it does not appear to have "disturbed his (or their) peace!" the presenters were not witnesses in any sense, not even of their own act of handing in the presentment; their only *claim* was the delectable function of "receiving and *sifting*" testimony; nor is the Presiding Bishop, in the whole round of his honors and duties, any thing more than a moderator or a clerk, the one in some things, the other in others; he had no power whatever to "receive" an accusation, which is to be addressed to "The Bishops of the Protestant Episcopal Church in the United States," but only without option on his part, i. e. as a mere canonical clerk, to send to each bishop a copy of the presentment and summon the Court, (who ought to decide whether IT will "receive" it, but there the canon is lame;) nor when the Court meets does he preside of right, for it may elect another bishop for its moderator, or indeed it *may* have no moderator at all, and that whether it prove orderly or disorderly; the first motion in the late Court was to request the Senior Bishop to act as the presiding officer, without which request Bishop Johns, the mover, or Bishop Freeman, the junior, might have been placed in the chair, or any other of the Right Rev. assemblage. Taking matters, indeed, as they stand, it may be questioned whether the presentment *was* "received," as it was merely entertained without any act of reception: so much for a limping canon. Lastly, a word on the Bishop of Connecticut's idea concerning the "two or three witnesses," which he thus bestows upon us—"I consider the injunction of St. Paul rather (*rather?*) as a recognition of the laws of the land in which he lived," &c.: the "laws of the land," forsooth! why the Inquisition was for ages the law of the land in some countries; and Bishop Brownell has benevolently furnished the Romanists with scriptural authority for that *holy* tribunal, especially in its just and merciful practices in getting evidence and making use of it—who'd have thought it! there have, moreover, been laws of the land concerning witchcraft, and its mode of proof! blue laws, too, in the good bishop's own land, and had I copy of them I dare say I could adduce a precept or two concerning accusations against the elders, and the sort and amount of testimony required: will some Connecticut friend do me this service, and send it to the Churchman? Then as to England; there the Church is *established*, and many an outrageous law of Albion *binds* the land of Immanuel. The Bishop of Delaware hit somewhat nearer the truth, yet not near enough to make his "Opinion" correct—"The purport of the apostle's injunction is to require the same amount of evidence which the law of the land then required all cases of criminal accusation:" understand in here, that "the amount of evidence" required by St. Paul, as "*then*" by the law of the land, is "two or three witnesses;" understand further, that, as this amount of evidence has "the apostle's injunction," i. e. the command of the Spirit of Christ, it is necessarily binding on the Church till revoked by the same heavenly authority, whether "the law of the land" on the subject change or not; but at this point unfortunately the theological and legal acumen of worthy Bishop Lee deserted him. If, in short, it were the purpose of the Holy Spirit to adopt and ratify *each* law of the land, there would be some broad declaration—"the laws of evidence that be are ordained of God;" but nothing like that is written.

Bishop Henshaw's *dictum* is unique, the most unflinching and the least argumentative of any in the cluster—"Of the righteousness of this verdict—clearly sustained by the full number of witnesses, and the full amount of testimony ever required by any law, whether divine or human, in criminal prosecutions—I have no doubt." There's the whole of it. A Gnomon broad enough to cast the whole dial into Shadow, from the rising of the sun to the going down thereof.

Now, Mr. Editor, look through this array of "commentaries" turning the word of God into what is not His word, from the Recorder and its merchant to the Bishop of Rhode Island, and say, is it not lamentable? is it not a grief and burden to the Church, to hear such teachings proclaimed within her borders, and even upon her high places? No Gospel submission to the Author of the Gospel. No prostration of the mind and heart, of the understanding and the will, when the New Testament proclaims, as clearly and as imperatively as on any of its pages, "Thus saith the LORD." One breathing of His temper who was "meek and lowly" would put the whole matter right: but that blessing the Church longs for in vain. "It was not an open enemy that did me this dishonor, for then I could have borne it; but it was thou, my companion, my GUIDE, and mine own familiar friend."

INDEX.

For the Churchman.

## Statute of Limitations.

*Mr. Editor,*—Remarks have been made in some of our Church periodicals, which appear to me calculated to give altogether a false view of the principle on which the Statute of Limitations is founded. It has been scoffed at as if its main tendency was to cover guilt and screen from merited punishment. It has been asked, What matters it *when* an offence is committed, provided the offence is proved? This, I humbly conceive, is a *petitio principii*. The question on which this statute is founded, is not whether proved guilt shall go unpunished, but whether guilt *can fairly be proved;* and whether an investigation, permitted under such circumstances, is not itself a fruitful source of evasion, persecution and injustice.

Statutes of Limitation, which constitute a bar against the commencement of prosecutions for offences alleged to have been committed a long time since, appear to me to be founded in the most essential principles of justice.

The fact that a prosecution is unnecessarily deferred is *prima facie* evidence that the alleged offence does not call for it, or is not susceptible of being proved; and that it has been treasured up until it can be invested with fictitious importance, be brought to bear upon collateral and, perhaps, concealed designs, and thus be made subservient to underhand purposes.

The rightful means of defence are very essentially diminished by the lapse of time. The removal or death of witnesses, forgetfulness of particulars, change of circumstances, and other similar effects of delay, place an accused person under most unjust disadvantages.

This is most especially true in reference to cases of which the moral character and bearing can hardly be rightfully judged of, except by their *accidents* or unessential accompaniments. In a vast multitude of cases of alleged personal indignity or insult, for instance, their moral bearing very much depends upon these *accidents*. The precise circumstances in which the parties then were placed; their then present, as well as immediately preceding, and immediately succeding, mutual or respective indications of thought, intention, or mental construction; the evidences that may have existed of the entire absence of any improper motive or design on the one hand, and of any such supposition or impression on the other; the immediately changed or continued character of the intercourse between the parties: these and similar contingencies are absolutely essential to a correct and honest understanding of the matter. If the complaining party has suffered so long a time to elapse that memory may reasonably be supposed to fail of accuracy on such points—and thus an easy way be opened for prejudice or passion, hostility or vindictiveness to sway the mind—he takes a most unjust advantage, enables himself to invent much, or at least becomes a ready instrument in furthering collateral purposes of ill-will, by making *out as bad a case as may be.* He thus assumes an attitude which can be justified on no principle of equity and fair dealing.

The righteous presumption is always in favor of one accused under such circumstances.

These remarks obviously and rightfully apply not only to regular trials, but also to the lynching process of bearing a man down by popular clamor.

The above course of thought, Mr. Editor, has suggested to my mind a cognate subject. No one can read verses 15, 16 and 17 of the eighteenth chapter of the Gospel according to St. Matthew, without seeing it to be a fundamental law of Christ's religion, that recourse should always be had by His followers to *private remonstrance*, before they bring their griefs to the ideal of formal trial. Has this been done in the case which we all have so much at heart?

According to the Bible, it is the Christian's bounden duty, if he have any thing against his brother, to go first to *him*. He has no right to go to *any body else*, in the first instance, except as a medium of communication with the supposed trespasser. If this expedient is not successful, he is still forbidden to go to the ecclesiastical judicatory, until he has endeavored to settle the matter by private Christian arbitration. If this too fail, then, and *not till then*, does Christ allow "the Church" to take formal and solemn cognizance of the affair.

Has any Christian man, has any spiritual Court a right to depart from this order of Christ? Can the latter claim to have acted lawfully, can it look for ratification in heaven, if it has acted without clear evidence that the previously required steps had been taken?

The blessing of a strict adherence to this rule of Christ, as it regards the honor of God, the sacred interests of the Gospel and the Church, the peace and welfare of society, and the spiritual character of individuals, might be variously and clearly shown that *it is of God* is, however, enough for every one who sincerely and thoroughly receives the Gospel as the rule of his principles and conduct.

AEQUITAS.

For the Churchman.

*Mr. Editor,*—A correspondent of yours appears to have great alarms at my supposed liberties in publishing Amy Herbert. May I state the facts of the case, and leave it to you whether to publish them or no?

My attention was first called to a book, published in pamphlet form in a "Library of Novels," entitled "Amy Herbert," by a lady who had read it with satisfaction, and who desired a *book edition.* On seeing it I concluded, that, having been published at 12½ cents, it would be useless to publish it unless it could be abridged, as so much matter could not be afforded at a price which the public would demand after so cheap an issue; and I, without reading it at all, told this lady if she could abridge it I would publish it. She undertook the task and returned it, saying, she could not leave out so much as I appeared to contemplate without impairing the interest of the narrative. I put it to press without examining her omissions, having the fullest confidence in her taste and judgment; and my edition had 478 pages, and I thought very little had been omitted. It is true there are not so many chapters, for in two or more instances two chapters were put into one, but none left out as your correspondent infers. I did not think to notice the abridgement at all till the whole was in type, and placed it at the end to save space. I have never doubted but I had a right so to do, nor have I questioned the taste and judgment of the omissions. Such is a simple statement of the facts.

H.

For the Churchman.

## Tracts for the Seasons.

NO. VIII.

The Church has now brought us to the season when she presents *the sufferings of Christ* to our especial consideration. She would have us quell our passions, control our tempers, call our thoughts off from the world, and in the spirit of humility and piety, behold the Lamb of God in the bitter passion through which He passed to His precious death.

We may behold Him as a Sufferer; as a patient and resigned, and an innocent and benevolent Sufferer; and as suffering as our Redeemer.

The period of Christ's sufferings now particularly had in view by the Church, commences at the institution of His Holy Supper. After that solemnity, He went into a garden in the village of Gethsemane, whither He had been accustomed to repair to converse with His beloved disciples. But this was a mournful visit. He "began to be sore amazed and to be very heavy." His "soul" was "exceeding sorrowful, even unto death;" and weighed down with the multitude of His griefs, He "fell on His face, and prayed, O My Father, if it be possible, let this cup pass from Me." "His sweat was as it were great drops of blood falling down to the ground, and being in an agony He prayed more earnestly;" but added, in meek resignation to the will of Heaven, "O My Father, if this cup may not pass from Me except I drink it, Thy will be done."

The kind and vigilant sympathies of those most dear to Him, would now have been a great consolation to His affectionate heart. But *they had fallen asleep.*—Not all, however. One of them was absent, plotting the destruction of His best Friend; agreeing, for a paltry recompense, to deliver Him into the hands of those who were most maliciously bent upon His ruin. He approaches, with a ruffian band, to bear away by force, as if He were a thief or a robber, Him Who had cherished him as a friend. To designate to his impious accomplices the object of their search, he had given them a sign; and that was the received token of friendship and affection. Accordingly, when he finds his Lord, he approaches Him, exclaims Master, Master, and *kisses Him!* The lightning of divine wrath did not strike him to the heart. The earth did not quake under such unparalleled hypocrisy, and open to bury him forever from the light of day. Punishment was delayed, until, lashed by the intolerable stings of conscience, the wretched suicide plunged himself into that his own place of everlasting torment, whose fires were even here kindled in his soul.

Thus directed, the armed rabble seized the Saviour, and bore Him away by force; and to complete the horrors of that hour, "all the disciples forsook Him and fled."

Thus friendless, insulted, and abused, the unresisting Jesus was led to the high priest, and arraigned before his council. Wishing to put the show of law and order on their proceedings, they sought "false witness against Jesus, to put Him to death." "Then did they spit in His face, and buffet Him; and when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophesy, Who is he that smote Thee? And the servants did strike Him with the palms of their hands."

One of the disciples was distinguished for his zeal in his Master's cause, and for the fervor and solemnity of his protestations of fidelity. Is *he* not now firm in allegiance to his injured Lord? Alas! he was among those who forsook Him and fled. But this is not all. He stops not here. Thrice he denies his Lord. ***He denies Him with cursing and swearing!!!***

From the high priest's council, Jesus was led to Pontius Pilate, the Governor of Judea. At his unrighteous tribunal, insult was added to insult. The guiltless Object of popular odium was buffeted, spit upon, scourged, and treated with all manner of cruelty and contempt.

From Pilate He was sent to King Herod, who, from motives of curiosity, wishing to see some miracle done by Him, rejoiced at His coming. But Jesus not choosing to gratify him, he "set Him at nought, and mocked Him, and sent Him again to Pilate."

At the feast of the Passover, during which these events occurred, it had been the Governor's custom to release one prisoner from confinement: the favor being conferred on the one most acceptable to the people. Pilate, wishing to gratify them, if possible, in some other way than by the murder of Jesus, proposed that *He* should, that year, be the one released. But a base participant in an insurrection, who had also been guilty of robbery and murder, was preferred before Him. Christ, therefore, was delivered into the hands of the populace. They stripped Him of His garments, and to mock Him for His just claim to regal power, "put on Him a purple robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail King of the Jews. And they spit upon Him, and took the reed, and smote Him on the head."

They now proceed to execute the sentence which the cry of popular madness has extorted from the unfaithful magistrate. Jesus advances to Calvary under the heavy burden of the cross on which He is to die. There arrived, His hands and feet, parts peculiarly sensible to pain, are nailed to that instrument of death, which was used only for the punishment of the vilest criminals. Thus fastened to the cross, He is raised to the view of the surrounding multitude, and there left to linger and die in torment. Not left, however, without still added indignities. He is crucified *between two thieves.* He is still reviled by His barbarous persecutors. He is even insulted by the abandoned offender who suffers at His side. When He complains of thirst, *vinegar mingled with gall*, is given Him to drink.

But infinitely greater agony than human cruelty can inflict, or human view discern, is suffered by the Redeemer. Unutterable sorrow fills His soul while He receives those inflictions of divine wrath which are the equivalent that justice demands as the penalty of those for whom He is mediating. The pains of hell get hold upon Him. The light of His Father's countenance, which would have rendered tolerable every other suffering, is withdrawn. His misery is consummated. ***"My God, My God, Why hast Thou forsaken Me?"***

And yet, what patience and resignation does the Saviour manifest! Not a murmur escapes Him. Not a complaint is uttered. Not one expression of ill nature is directed to His persecutors.

Let the slave of angry passions behold this scene. When the flush of indignation mantles on his cheek, let him go to Gethsemane and Calvary—It must depart. When unholy tempers are rising in his bosom, let him behold Him Who, when He was reviled, reviled not again, and when He suffered, threatened not—They must be quelled. When his irritated feelings labor to be vented in the language of asperity and unkindness, let him behold Him Who, as a sheep before her shearers is dumb, opened not His mouth—It must be hushed.

Let the votary of false honor, who cannot brook an insult, but claims the recompense of blood, direct his mind's eye to Him Who has left us an example that we should follow His steps; hear His prayer for His persecutors, Father forgive them, for they know not what they do; and then ask his heart if it can yet meditate the purpose of revenge.

Let the sufferer under the trials and calamities of the world behold the Man of sorrows and acquainted with grief. He murmurs not. He does indeed pray (and herein His suffering followers may imitate Him; for it is among the consolations of the Gospel that they may raise the soothing prayer for deliverance to their Father and their God.) He does indeed pray, O My Father, if it be possible, if Thy wise designs can be as well answered, let this cup pass from Me. But He adds, in the spirit of holy resignation which His religion breathes, Nevertheless not as I will, but as Thou wilt.

That religion never was designed to stifle the feelings of our nature, or paralyze them into insensibility. We *may* feel, and we *should* feel. When our Divine Exemplar wept in sympathy with the mourners over the tomb of Lazarus, when He was exceeding sorrowful for the ills that He endured, and when He fervently prayed that the cup of suffering might pass from Him, He showed His afflicted disciples that the tears which relieve their aching hearts are not displeasing to Him; that the indulgence of the sensibilities of their nature, lightening the heavy soul, and soothing the afflicted spirit, is not forbidden; and that they are not debarred access to the throne of grace—O no, His Gospel invites them to it—to pour out their sorrows, and ask relief.

But at the same time His blessed religion whispers the sweet accents, *Sorrow not as those without hope.* It gives the consoling and supporting assurances, that affliction cometh not forth of the dust, neither doth adversity spring out of the ground; that they are the visitations of that Heavenly Parent Who chastens whom He loves, and does not willingly afflict or grieve the children of men, but punishes them for their own good; and that the afflictions of the present time, comparatively but for a moment, are graciously designed to be so received and improved as to work for us a far more exceeding and eternal weight of glory.

Let then suffering Christians bear up, nor give themselves to excessive sorrow. Let them be content to tread the path of affliction which has been consecrated by their Saviour's steps. Let them look to that God Who visits in love, and humbly and in true faith pray for His grace to sanctify their trials to them, and make them subservient to the good ends for which they are mercifully designed. Learning from them the insufficiency and uncertainty of all things here, let them raise their affections to the infinitely better things that are above, and lead them to seek the grace of God that they may be comforted by well founded anticipation of the glory that is to be revealed hereafter—that blessed state, where only true and lasting happiness can be found, where all the present apparent inequalities in the dispensations of Divine Providence, will be fully cleared of mystery, and fully remedied; and where all tears shall be forever wiped away.

Additional interest is imparted to the contemplation of this mournful period of our Saviour's history, by considering Him as a Sufferer perfectly innocent, and characterized by the most tried benevolence. His bitterest enemies would never find aught against Him. The unrighteous Pilate was constrained to acknowledge Him *just*, free from guilt. The traitor Judas, stung by the scorpions of remorse, exclaimed, "I have sinned in that I have betrayed the *innocent* blood." Thus the testimony of His bitterest adversaries is given in confirmation of the evidence of His whole life. What a call upon *sinful* creatures to be silent when *they* suffer!

Not only of an *innocent*, but also, in the fullest sense, of a *benevolent* Man, were the sufferings of the Redeemer. Those hands were pierced which ministered to other's wants, and those feet which were never weary in going about doing good. That heart was wrung with anguish which knew no other impulses than kindness, love, and mercy. That life was taken which was spent in deeds of charity and benevolence. Shall then His disciple expect to find nothing but grateful returns for the good of which Providence may make him the instrument? Let not the ingratitude of the world surprise him, or deter him from works of benevolence and love. The disciple is not above his Lord. Let him not go beyond Him in his expectations. The same ungrateful world through which the Redeemer passed is the pilgrimage of all His followers. But for their comfort and support, the same recompense of reward to which His human nature is now exalted, is promised to their patient continuance in well doing.

But the most interesting view of Christ's sufferings is that which regards them as those of our *Redeemer*, paying the penalty of our transgressions.

What was the reason that sufferings, apparently not greater than have been endured, even with triumph, by His holy martyrs, filled the blessed Jesus with such an agony of wo? *They* have rejoiced at the stake, sung songs of triumph on the rack, and hailed and kissed the cross. But Jesus is appalled. His soul is exceeding sorrowful, even unto death. He expostulates with His heavenly Father, ***My God, My God, why hast Thou forsaken Me?***

It was not the cruel mockings and scourgings, nor was it the Cross, that so overwhelmed Him. It was not suffering for the truth that pressed so heavily upon Him. It was His fulfilment of the ***Mediator's office*** by ***making atonement for sin.*** The inflictions of divine justice, demanding an equivalent for the eternal punishment of transgressors, were upon Him. He was wounded for the sins of the whole world. He was bruised for the iniquities of all mankind. He was receiving those stripes which every one of us deserves for his offences.

What an awful view is thus given of their doom who set at nought so great love, and continue faithless and impenitent! With what guilty shame does it cover them who are cold, remiss, and careless in regard for those souls in whose behalf Christ felt and suffered and did so much! Their guilt is represented as nothing less than trampling under foot the Son of God, crucifying Him afresh, putting Him to an open shame, counting the blood of the covenant, wherewith they were sanctified an unholy thing, and doing despite unto the Spirit of grace.

Be it the subject of the Christian's anxious solicitude, fervent prayer, and constant endeavor, that he may avoid this tremendous guilt. Let him, in the true spirit of the penitence, faith, and love of the Gospel behold the suffering dying Lamb of God. His sufferings and death purchased all the sinner's hopes, and all the rich and sufficient consolation offered to the penitent and faithful. They gained for him peace in death, rest in paradise, joy at the resurrection, and eternal bliss and glory in heaven.

With such thoughts deeply rooted in their hearts, and practically infused into their characters and lives, let Christians observe the holy solemnities of Passion Week. Let them daily resort to the house of God, to hear the mournful narrative the Church repeats of the sufferings of her Lord. Let them especially hallow that day which commemorates the awful completion of those sufferings in the death of the cross. Then be hushed the din of business. Then be laid aside the pursuits of the world. Then, with holy unembarrassed devotion, be celebrated the infinite and unspeakable 'GOOD' of the offering of the great sacrifice for sin.

And when the memory of that sacrifice is renewed, with the appointed representatives of the body and blood therein offered, let every one who is not ashamed to own his Lord, who loves Him for *His* love even unto death, and who would be a partaker of the eternal benefits of His atonement, show his gratitude, exercise his faith, form his pious resolutions, and celebrate the love, and seek the grace, of the sacrificed Lamb of God, in the appointed service of the Eucharist.

Why should he not? In the midst of His bitterest sufferings for *him*, Jesus asks, Do this in remembrance of Me. While borne for *him* to the place of dreadful execution, He casts on him a look of affection, and says, Do this in remembrance of Me. From the awful eminence of the cross, when just ready for *him* to bow the head, and give up the ghost, He asks this evidence of a return of love, Do this in remembrance of Me.

B. T. O.


# The Churchman.

**New York: Saturday, March 15, 1845.**


The same number of the Protestant Churchman, which was handed to us that we might see the letter of the Connecticut Presbyter, contains an editorial article of about five columns in review of the Report of the Standing Committee.

We have read the article attentively, and being unlearned in the law and desirous to obtain information in regard to the sentence under which our Diocese is now suffering, we propose to express a few doubts and queries which the perusal of it has suggested.

"We apprehend," say the editors, "that the essential distinction between deposition and suspension is this—that the one from its nature is positive and final, or as Bingham styles it de-ordination, and *contemplates* no revocation: the other *contemplates* the *possibility* of *revocation*, even when it is declared absolutely."

The Standing Committee had expressed the belief that in cases in which the phrase "perpetual suspension" has been used, an acknowledged form of revocation existed in the authority that pronounced the sentence, "so that if nominally perpetual it was in fact contingent upon the discretion of the Court, Council or Bishop."

The Protestant Churchman says:—

"To this we reply, that we can remove the doubt of the committee, and state there *have been* ancient ecclesiastical regulations 'where the term perpetual suspension' was used, but we suggest whether the '*belief*' that in 'such instances an acknowledged power of revocation existed in the authority that pronounced the sentence' is any proof. We *believe* not, because the power of revocation is not given in the Canon to the Court, and which belief is the most plausible, we submit to the candid."

Hence it appears that the Protestant Churchman makes it of the nature of suspension that it contemplate the possibility of revocation, while at the same time it admits that the late Court has passed a sentence of suspension which (there being no power to revoke it) is impossible to be revoked, and which could therefore contemplate no such possibility. Is it not apparent, then, from the showing of the Protestant Churchman, that the sentence of the late Court is not properly a sentence of suspension?

Referring to the distinction between deposition and suspension, the committee say, "That distinction is stated by the highest authority thus:—'A person *deposed* is he who is deprived of his office and benefice, although not solemnly: a person *degraded* is he who is deprived of both solemnly; a person *suspended* is he who is deprived of them both *for a time, but not forever.*'—(*Gibson's Codex* 1047, referred to by Burns, and 111 Burns, Eccles. Law, 668 Philimore's edition, 1842.)

To this the Protestant Churchman replies,—"It will be perceived that the only original authority given is Bishop Gibson; and Bishop Gibson for his opinion cites John of Athon, as follows: '*Suspensus, qui est privatus, ad tempus, non in perpetuum.*' But that any thing more is asserted here, than that 'one who is deprived for a time and not forever, is suspended,' seems plain, &c.

We shall quote, not a part of the passage from Burn or Gibson, but the entire passage from John of Athon himself, and leave our readers to say whether it be capable of the meaning which the Protestant Churchman has endeavored to affix to it. It occurs in the comment on the Constitutions of Otho, *c. licet ad profu. v. suspensi*, as follows:—

"For clearer proof observe, that he is said to be deposed who is deprived of benefice and office, though not solemnly. He is said to be degraded who is deprived of both by a solemn withdrawal from him of his signs of office. But he is said to be suspended who is deprived of both for a time, not for ever, as here. Some illustrate the difference between deposition and suspension by comparing the former to a transportation for life and the latter to a temporary banishment."*

We assume that the meaning of the passage is plain and beyond dispute; and as the Protestant Churchman admits the sufficiency of the authority by his very attempt to explain it away, we hold him also to be an unwilling witness to the correctness of the committee's position, *viz.:* that suspension is in its nature *temporary*, and that when it is called *perpetual* there is ground to believe that it contemplates a power of revocation, "so that if nominally

* Ad majorem evidentiam scias quod Depositus dicitur, qui privatus est Beneficio et Officio licet non solemniter. Degradatus dicitur qui utroque est privatus solemniter insigniis sibi ablatis. Suspensus autem dicitur qui est privatus utroque ad tempus, non in perpetuum, ut hic. Secundum quosdam differentia est inter Depositionem et Suspensionem sicut inter Deportationem quæ est perpetua et Religationem quæ et temporalis.

perpetual it was in fact contingent upon the discretion of the court, council or Bishop."

The Protestant Churchman then quotes the *Auditu horribili* of Otho, as furnishing "a plain and palpable instance of *perpetual suspension*," and a proof of such suspension not being the same as deprivation or degradation. He might have quoted many other constitutions and pages of learned annotations to the same effect. But why adduce an authority to prove a point not in dispute? No doubt there is such a punishment as perpetual suspension, and if the Canon of the General Convention of 1844 authorized such a punishment, such might be the meaning of the word *suspension* in the sentence under consideration.

The question, as it seems to us, is not whether there have been or whether there be such a thing as perpetual suspension, but whether our Canon of 1844 authorized the Court acting under it to pronounce such a sentence, in other words, whether the word *suspension* as used *in the Canon* admit of the construction which the Protestant Churchman affixes to it *in the sentence?*

Now it seems to us that the word suspension, *as used in our Canon*, is incapable of the sense affixed to it by the Protestant Churchman *in the sentence*. We say nothing about the meaning of the word *in the sentence*, but limiting our remarks *to the Canon*, we contend that the word *suspension* as used *in the Canon*, does not embrace the notion of a *perpetual* suspension.

The words of the Canon are, "And if it be that the accused is guilty, the Court shall at the same time pass sentence, and award the penalty of Admonition, Suspension, or Deposition, as to them the offence or offences proved may seem to deserve."

Now we contend that *in this passage* the word *suspension* must mean a deprivation determinable by a prescribed limit of time.

1. Our first reason is that this is the ordinary sense of the word.

This argument of the committee deserves, we think, a more respectful consideration than it receives from the Protestant Churchman, who would "as soon dream of proving a proposition in mathematics, or solving a problem in fluxions from Johnson and Webster, as arguing a question of ecclesiastical law on their authority." If we had an ancient code of law with numerous precedents to appeal to, there might be some effect in this flourish; but considering that the Canon is scarcely six months old, and without the illustration of a single precedent, it seems to us that in the interpretation of its words more than usual importance should be attached to their ordinary meaning. The Report of the Committee shows that the word *suspension*, as defined by the lexicographers, (who doubtless had an eye to its received legal use,) means a *limited* deprivation; and this creates a fair presumption that such is its import in the Canon.

2. Our second reason is that this is the *strict* legal or canonical sense of the word. In proof of this we refer to the note of John of Athon, already quoted, to Burn, Gibson and Phillimore, quoted in the report of the committee as *concurring* in the same view, and to Ayliffe as quoted by the Protestant Churchman; who having first quoted Ayliffe to prove that there is such a thing as perpetual suspension, (which nobody has denied,) is constrained to add: "True, the same author says, that perpetual suspension amounts to deprivation or amotion, that in strictness of speech, suspension is properly temporary; but," &c. The *but* we will attend to by-and-by; for the present we wish merely to observe that Ayliffe, as quoted by the Protestant, agrees with Gibson, Burn and Phillimore as quoted in the Report, and with John of Athon as quoted by all these authors in the opinion that suspension in *strictness* of speech is temporary. To this we may add, that out of about fifty instances which we have consulted in Gibson we have found but two or three in which the word is not determined by the context to the limited sense. The fact that such is the *strict* meaning of the word creates another and stronger presumption that such is its meaning in the Canon, unless there be something in the Canon to show the contrary.

3. Our chief reason, however, for assigning this meaning to the word in the Canon is that its context allows it to be understood in the sense in which the committee have defined it. For inasmuch as the popular use and the strict canonical use of the word unite in the meaning of a limited deprivation, the word ought to be understood in this sense if the context allow it to be so understood; and that it does allow it to be so understood is beyond dispute.

Not only does the context allow, but it requires the word to be used in the strict sense. For placed as it is with the word *admonition* on one side, and *deposition* on the other, it needs to be clearly distinguished from both. But this distinction is not preserved if the word suspension be understood to include a suspension for life; for between such a suspension and a deposition there is no ostensible difference; certainly none which *has* been shown.

These considerations, we contend, avail to determine the word, *as used in the Canon*, to the sense of a temporary durability; and hence it follows that the word cannot be understood in the Canon to include a perpetual deprivation. But we make this a distinct point in order to fortify it with further considerations.

We can think of but two meanings to put on the phrase *perpetual suspension;* the one (taken by the Protestant Churchman) making it a suspension forever, or to endure as long as the suspended person lives; the other (taken by the Committee) making the suspension revocable at the pleasure or discretion of a power competent to revoke it.

That the word *suspension* as used in the Canon cannot include perpetual suspension in the former sense we argue;

1. From the definition of the Protestant Churchman who makes it essential to all suspension that it contemplate the possibility of revocation; which is not contemplated in a suspension for life.

2. From the fact that a suspension for life, is the same as deposition from which, however, the suspension in the Canon is clearly distinguished.

We now come to the "*but*" of the Protestant Churchman, who having quoted Ayliffe, as making perpetual suspension equivalent "to deprivation or amotion," reproves him thus: "but he clearly means that the *effect* is the same as to the power of performing clerical functions, and does not attend to the distinction between being deprived of an office, and suspended forever from the power of exercising its functions."

We confess we cannot see the distinction. He who is suspended for a limited time, e. g. a year from his office, is during the year deprived of it; and he who is suspended from his office for life, is deprived of his office for life. And *vice versa* he who is temporarily deprived of his office is temporarily suspended or simply suspended, using the word in the strict and proper sense; and he who is deprived for life, is suspended for life. We see no difference, therefore, between *deposition* and *perpetual suspension* in this sense of the word *perpetual*. For aught we can see the Protestant Churchman does but amuse his readers with words; and we call upon him, if there be a real difference, to state it in intelligible terms.

3. Another reason why the Canon cannot be understood to authorize perpetual suspension in this sense of the term *perpetual*, is that it would be an infraction on Diocesan rights and in violation of a fundamental principle of our Church. On this point we have much to say but not so much as, we fear, will soon be felt without being said. To have a diocese for, it may be, ten or twenty years without a bishop, or with a bishop only in name, is a measure so full of grievances, so prolific of intrigues and abuses, so destructive of the prosperity of the Church, that we risk little in saying that the General Convention could never intentionally and expressly sanction it; and still less in saying that, so sanctioned, the several dioceses never would and never could submit to it.

4. We shall assume until the contrary is proved, that no ecclesiastical constitution or Canon has ever authorized the penalty of suspension with the understanding that it should terminate only with the life of the suspended person.

The "plain and palpable instance of perpetual suspension" discovered by the Protestant Churchman in Gibson we will speak of presently when we come to explain the difference between penalties and censures. But here we will merely advert to a canon which, as represented by the Protestant Churchman, might seem to be subversive of the position which we have just taken. "The case of Owen & Fleming," he says, "decided nothing more on this point, than that a sentence *sine die* was void, when pronounced by a *Lay judge* instead of the Bishop, the 122d Canon of 1603, making it necessary that the Bishop should decree such a sentence." Now if this canon do authorize the Bishop to pronounce suspension *sine die* it would not follow that such a suspension was meant to last during life. But the truth is the 122d Canon of 1603 authorizes nothing of the sort. It says first that "the Chancellor, Commissary, Official, or any other having ecclesiastical jurisdiction," may suspend a person upon contumacy for not appearing; i. e. suspend him temporarily till he do appear; and then it adds that if he do appear and submit himself to the course of law, and be found to deserve either deprivation or deposition, "no such sentence (viz. deprivation or deposition) shall be pronounced by any person whosoever, but only by the Bishop with the assistance of his Chancellor," &c.

The other meaning of the phrase perpetual suspension is that assigned to it by the Report of the Standing Committee; *viz.* a suspension revocable at the pleasure or discretion of a power competent to revoke it.

We *believe* with the Standing Committee, that the phrase has this meaning, and if we had no other proof of it than the quotation from the Course of Salamanca given in the Protestant Churchman, this would be sufficient. For this authority says distinctly; "Perpetua est illa, quæ absolute fertur, nulla determinata duratione; nam hoc ipso quod absolute feratur sine temporis determinatione, perpetua censetur." That is; "A perpetual suspension is that which is pronounced absolutely, with no determinate duration; for inasmuch as it is pronounced absolutely, without a limit of time, it is esteemed perpetual." In plain English, a suspension is called perpetual, not because it is to last during life, but simply because it is imposed without a prescribed limit of time.

To understand this we must attend to a distinction which is assumed in the lines following the above quotation of the Protestant Churchman, and is expressly laid down in Tournley and other doctors of Moral Theology and Canonists. The distinction is that suspension is sometimes pœnal and sometimes, to use the technical term, medicinal; in other words, sometimes imposed for the punishment of a past fault, and at other times for the reformation of the future life. In the former case the suspension is said to be a penalty, in the latter case a censure: in the former case it expired by efflux of time; in the latter case it was removed by absolution. Hence we find the Salamanca Course declaring in words which it would not have been amiss for the Protestant Churchman to translate: "Suspensio quæ pœna est, et ad tempus imponitur, illo transacto, tollitur sine absolutione: illa vero quæ vere censura, et ex se perpetua, nunquam nisi per absolutionem aufertur." That is, a suspension which is pœnal and imposed for a time, is, on the expiration of the time, removed without absolution; but that which is properly a [medicinal] censure, and of itself perpetual, is never removed except by absolution." Thus it appears that the Salamanca Course does not sustain the Protestant Churchman's notion of a perpetual suspension, viz. a penalty which is to last for life, but that it speaks of a different *kind* of suspension, viz. a corrective which is to be removed, on due amendment, by absolution. And here we may remark that in the very constitution of Otho for which the Protestant Churchman refers us to Gibson "Tit. xii. cap. 11," and which may be found in Gibson not in the place referred to but in Tit. xv. cap. 2, John of Athon in his notes remarks on the word *perpetuo*, "Hoc subintelligitur quando sit suspensus propter delictum;" which may convince a considerate person that the very fault which the said constitution of Otho was enacted to restrain, viz. the selling of the sacraments, was one which was visited, not with a *pœnal suspension for life*, but with a *corrective suspension to be removed* at the discretion of the ordinary *by absolution*. Thus the Protestant Churchman's "plain and palpable instance of *perpetual suspension*" is, in our humble judgment, no instance at all of perpetual suspension in that sense of the word *perpetual* which he desires to affix to the sentence of the late Episcopal Court.

Now that the word suspension in the Canon cannot include *perpetual suspension* in that sense of the word *perpetual* which is given by the Standing Committee and the authorities of the Protestant Churchman, but *not* by he Protestant Churchman himself, is evident from a single consideration; *viz.* that the duration of such suspension is contingent on the pleasure or discretion of a power competent to revoke it. But there is no power in the Church competent to revoke such a sentence. The Court is defunct; the General Convention is not a judicial body; and the Bishops as a House can only act as part of the General Convention, while in their several capaci ties they have no authority whatever in the premises. Now that the Canon *can* be understood to authorize a revocable sentence which is yet impossible to be revoked, seems to us to be an absurdity on its face.

The fallacy of the Protestant Churchman is, we apprehend, that he first looks *at the sentence*, and finding the word *suspension* there used in a connexion which requires it to mean *perpetual*, he then casts about for arguments to fortify this construction. Whereas the true way, we apprehend, is first to look at the Canon, and having ascertained the sense which it requires, then to look at the sentence and see whether it have any, and if any, what meaning consistent with the Canon.

If we are asked what meaning the word suspension must have in the sentence of the late Court, we are not ashamed to confess that we do not know. In our poor judgment, it can bear no meaning authorized by the Canon, and therefore considered in relation to the Canon it means nothing, simply *nothing;* so that the entire sentence is a nullity. We ask then (and this question has no necessary connexion with the resignation of Bishop Onderdonk, or with a desire to have him resume his official duties) will not our next Diocesan Convention, will not our next General Convention declare it a nullity?

Questions Illustrating the XXXIX Articles, with proofs from Scripture and the Primitive Church, by the Rev. Edward Bickersteth, (Herman Hooker, Philadelphia,) illustrates the Articles in a somewhat novel way, by means, that is, of questions and answers, including proofs from Scripture and the Fathers. But as to its real stand in doctrinal matters we confess ourselves at a loss where to class it. On the one hand it defers to the authority of the early Church, defends the doctrines of Apostolic Succession, a Visible Church, Baptismal Regeneration and Sacramental Grace, and has no sympathy with Calvinism. On the other it denies the Real Presence, Eucharistic Sacrifice, necessity of works to justification, and other Church doctrines. Of course, any *illustration* of the Articles with such conflicting materials leaves no consistent idea behind. The way in which Roman peculiarities are noticed is very equivocal, though it may be susceptible of a good interpretation. Take as an example the Invocation of Saints. Here the author characterizes the doctrine nearly in the words of Trent as "good and useful," the very statement which Roman apologists make, representing their Church as putting the doctrine on very different grounds from more fundamental ones, the necessity of faith in Christ for example, and not as teaching that the Saints *must* but that they *can* be invoked. Equally inconclusive to a polemic is the reason which he gives as at the bottom of it, viz. that it makes the saints *omniscient* and *omnipresent*. We cannot do the author the injustice of imagining him unable to see the absurdity of such logic, but it is equally painful to charge him with insincerity. Again, after charitably stating the distinction made between prayers and invocation, between *miserere* and *ora pro nobis;* the only objection raised against the latter as addressed to a saint is, that it is not in Scripture, an axiom even among Romanists. Finally "the custom was *confirmed* at the end of the 4th century" is a statement not so offensive to Catholics as many others would have been. They will reasonably enough infer that it could not have been of very recent origin, and may very well carry it back to the Ante Nicene Fathers. Besides, if it be allowed as the true date, even Reformed Catholics, who are acquiring considerable reverence for General Councils, will be driven into a more cautious way of viewing a doctrine or practice confirmed at the same time and by the same men to whom they owe the creeds themselves. We are struck by other instances of equivocal statement. We are told that General Councils may err, and as proof that they have erred, are referred to that of Ariminum, though, to the best of our knowledge, claimed as General only by some Romanists. The double procession of the Holy Ghost we are told was added to the Nicene Creed by the Western Church; but since the fact is that we are indebted for it to a dogmatic decision of a Pope, our author has laid himself open to the imputation of making a Papal decree *ipso facto* a voice of the whole West. Prayers for the Dead are said to have been general in the 3d century, and prepared the way for (in other words we suppose developed) Purgatory; a collocation which very dexterously and delicately lessens the force of the heathen origin, assigned only the page before to the latter doctrine. In taking leave of this work we must express our thankfulness that its enterprising publisher is by no means restricted in his issues to works of any decided character, and assure him that we shall be happy to indicate the Popery contained in all volumes with which he may hereafter increase our Church's theological resources.

Beveridge on Public Prayer and Frequent Communion, (J. A. Sparks,) is an uncommonly neat reprint of two standard tracts by one of the most deeply learned and pious of English Divines. The Preface, to judge from the signature H. E. M., is by one admirably well fitted to usher in such a work, and we make an extract from it which will commend itself to all who long for the great privilege it so well enforces. If there be any among us to whom the opportunity of weekly communion is offered, let the following remarks be a continual remembrancer to them, that they never, by their own lukewarmness or inaction, defeat the object of those who offer them regularly the chief means of grace. A revival of ancient customs in this respect is much to be desired; and we doubt not that true Churchmen will cheerfully avail themselves of all opportunities presented to them:

It is possible that there may arise, in some thoughtful and religious minds, misgivings as to the effect of frequently receiving the Holy Communion. The following suggestions are therefore added, in the hope they may gradually remove any doubt or scruple.

Is it not certain that the earlier ages of Christianity were the purest, and that the administration of the holy Eucharist was then most frequent?

Is it not true that the effect of constant habit in religion is to confirm and deepen the religious character? Who, for instance, would advise any man to go to church less often, say once a fortnight—or pray in private less frequently, say once instead of twice a day, for fear that frequency should diminish reverence and induce familiarity? Why then should frequent Communion lessen our reverence? Or, rather, how can infrequent Communion fail to produce the same lowering effect as infrequent attendance at Church, or infrequent prayer in private?

But is not the Holy Communion a Sacrament of grace? And will not that grace not only preserve the minds of true Christians from the irreverence of familiarity, but also sanctify, and perfect the mind of Christ in the faithful man?

Is not the man that often partakes of it made thereby more meet to partake of it again? Does it not deepen and establish both faith and penitence, the very habits of mind which it requires as conditions to the worthy receiving?

Let any sincere Christian make the trial. Let him trust himself to follow the steps of the early Saints and Martyrs of our Lord. Frequent Communion did not dull their keen sense of holy things, neither shall it dull ours. Let the broad rule and order of the Catholic Church outweigh his misgivings; and, after the trial made, let him ask of himself whether he has detected the ill consequences of which he was afraid, and if so whether the disturbing cause is to be found anywhere but in himself.

But, because these Treatises may fall into the hands of those who are engaged with the oversight of a flock, it may be as well to add from one of Bishop Beveridge's other works, a testimony drawn from his own practice to the rule he has laid down.

"Ye live in a Church so truly apostolical, that she hath taken care that this holy sacrament may be administered, as it was in the Apostle's days, at least every Lord's day, and also every Holy-day in the year. And where there are a sufficient number of communicants in any parish, the minister cannot refuse to give it them whensoever they desire it: and I hope there is never a minister in the diocese, but would be more ready to administer than his people can be to receive it. In the place where I had the honor to serve God at His altar, before He called me hither, I administered it every Lord's day, for above twenty years together, and was so far from ever wanting communicants that I had always as many as I and two curates could well administer it to them: for people found such extraordinary benefit, and ghostly comfort from it, that they never thought they could receive it often enough; and the oftener they received it, the more they still desired it: many never omitting it if they could possibly come to it; whereby they became the great ornaments of our holy religion, such as the first converts were: and such ye may all be, if you would but take the same course for it. . ."

Does not experience show, that the number of communicants is always greatest where the Holy Communion is oftenest, and least where it is seldomest administered?

To the objection, There would not be enough communicants for a weekly Communion, the answer is there are not, because the weekly Communion is neglected. What is this objection but pleading the ill effects of our own low practice as an excuse for not correcting the evil from which they flow? Weekly Communion gathers and multiplies its own attendants. Let the Church faithfully give both the bidding and the warning, and the Lord will provide himself guests for his own supper.

Littell's Living Age, Nos. 42 and 3 are received, and we notice in one of them an article on the Colonial Church of considerable interest.

"The Verdict Unsealed," "The Priest of Cedar Grove called to order by a South Carolinian," are the titles of two pamphlets which have appeared this think it worth while to take some notice of an artiweek, and are for sale by Henry M. Onderdonk, 25 John street, Publisher and Bookseller.

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Although a matter of no importance here, we cle in the Episcopal Recorder of last week, needlessly copied from an English paper, in which a series of "Lives of English Saints" now publishing in London are commented on, and the errors discovered in them quietly laid to the door of Mr. Newman. The writer pretends to know, or at any rate says, that Mr. Newman is editor of the series, and therefore makes him responsible for all the "arrant popery" contained in them. Now the facts of the case are, that although Mr. Newman did in the first number appear as editor he has not in any of the subsequent, but on the contrary has disclaimed all superintendence of them. This was published some time back and might have been known to the writer of the article in question. The Lives are strictly anonymous publications; we doubt in fact whether our Philadelphia friends can show that they were written by members of the Church of England at all. Internal evidence (to judge from extracts given) is very strong against such a hypothesis. We repeat that to us it is a matter of no importance what the publications in question are, (though the extreme beauty of their style and apparent religiousness of their writers, we are told, have attracted much attention abroad,) but the manifest injustice of visiting on Mr. Newman every anonymous peccadillo of publication, is a nuisance which requires abatement.

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Our Methodist friends are making rapid advances in the system of Sunday school instruction, as appears from the following which we find in a daily paper. We presume the next requisite to an "enlightened reception of truths above nature," will be a pair of globes and complete chemical apparatus, or perhaps a small menagerie attached to each school. John Wesley and Robert Raikes were well enough in their day, but to interest the young mind in religious truth by means of the peculiarities of the monkey tribe or the internal structure of gnats was reserved for this century of developments. It reminds us of a scene in the *Nubes* and τρισμακαριος του διεντερευματος should be the motto of the inventor.

Books of the Methodist Sunday School Union.—Lane & Tippett are publishing for the Sunday School Union of the Methodist church, a series of small books, which seems to us admirable, both in design and execution. They relate to the Animal Kingdom, and are intended to furnish the young mind with the most interesting facts in Natural History. A particular insect, fish or bird, for instance, is selected, its structure, habits and uses are described, and its relation to other members of the same family indicated—the whole being made clear by suitable wood cuts. We are glad to see that this kind of knowledge is to be communicated in Sunday schools, where the instruction heretofore has been perhaps too exclusively confined to religious dogmas. An understanding of the great laws of Nature is a necessary preliminary to the reception of sound and liberal convictions in regard to truths that are above Nature.

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Stonehouse, Gloucestershire.—A monument has lately been erected in Stonehouse church, to the memory of the Rev. W. Hallen, formerly curate of that parish. It is an imitation of the monumental brasses so prevalent several centuries ago, except that in the present instance the metal used is lead, which has apparently been molten and run into the sculpture. In the centre of the slab is a pedestal supporting a cross, which is bordered on the four sides by an inscription, the letters of which are formed of the above metal, as follows:—"Here rests Washington Hallen, a Priest of the Anglican Church, born into this life 1797, departed 1837. Pray we, as our Holy Mother teaches, for the perfect consummation of his bliss, both in body and soul, through Jesus Christ." In addition to the principal centre cross, there is a small Maltese cross at each corner of the slab, and the whole effect of the monument is a rather happy revival of the antique models.

## To Correspondents.

Received—"An Unbiassed Man," "Amicus Veritatis," "Pudet Me," "Frank," "Pliny Plain," "J," "A Churchman," A Communication from Mr. John Jay.

## Clerical Changes.

The Rev. Charles Seymour having removed to Skaneatles, Onondaga county, N. Y., requests that letters and papers be sent accordingly.

The Rev. John B. Pradt, late missionary at Coudersport, Pa, has removed his labors to Jersey Shore and Lock Haven. P. O., Jersey Shore, Lycoming co., Pa.

## Died.

On the 5th inst., after a protracted and distressing illness, Mrs. Amelia Ann, wife of William O. Groser, and daughter of the late Alex. Aikman, jr., Esq., of Kingston, Jamaica, aged 35 years. In the various relations of life, as wife, mother and friend, the deceased characterized herself with a true Christian deportment, and has left the comforting consolation to the hearts of her bereaved family, the assurance of her Saviour—"Blessed are the pure in heart, for they shall see God."

At West Point, N. Y., 4th inst., Claudius Eugene Vogdes, aged 4 years and 7 days, eldest son of Lt. J. Vodges, U. S. Army.

## Calendar.

### March.

16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. Good Friday.
22. Easter-Even.
23. Easter Day.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

### April.

6. Second Sunday after Easter.
13. Third Sunday after Easter.
20. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.

28., 29., 30. } Rogation Days.

## Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,

The Mission Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

St. Clement's Church, Amity street.—On Sunday evening next a Sermon will be preached by the Rev. Dr. Higbee, and a Collection made in aid of the funds of the *New York Bible and Common Prayer Book Society*. Service to commence at 7½ o'clock.

The increased gratuitous distribution of *Bibles, Testaments* and *Prayer Books*, by this Society to the poor and feeble parishes, and destitute individuals, merits the liberal contributions of all friends to the diffusion of the Holy Scriptures—and the most beautiful commentary on them, the Book of Common Prayer—their benevolent support is respectfully solicited.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Annual Meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 17th inst., at half past seven o'clock.

A full and punctual attendance of all the members is particularly requested.

March 15. Geo. H. Bell, Rec. Sec'y.

☞ Christ Church, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7½ o'clock. March 15.

☞ The church of the Redemption, Sixth street, between Second and Third Avenues, is open for Divine service on Sunday evenings at 7½ o'clock. March 8.

St. Clement's Church, Amity street, will be open for Divine Service every Sunday evening during Lent. Service to commence at half past 7 o'clock. M. 8.

All Saints' Church, will be opened for Divine Service on Sunday Evenings during Lent, at half past seven o'clock. March 8.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,
Fe.b 1845. 296 East Broadway.

St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse,
Feb. 1845. 21 First Avenue.

## Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 5th of March, the Treasurer has received the following contributions:

From ladies of Christ ch, Cooperstown, Otsego co, per Mr Cooper, $15; Trinity parish, Woodbridge, Ct, half, $2; St James's ch, New Haven, Westville, Ct, half, $1 50; a friend in the same parish, $2 50; two ladies of the same parish, the avails of a box of jewelry, &c, half, $32 50; offerings of St Paul's ch, Cincinnati, Ohio, half, $27 55; do, for missions among the slaves, $10; through Robert Appleton, Esq, R A in Boston, from St Matthew's ch, South Boston, $5; Christ ch, Springfield, $2; Christ ch, Boston, $3 67; St John's ch, Wilkinsonville, $22 50; bequest of Hannah H Wheeler, late of Grafton, $100; S S Christmas offerings of St Paul's ch, Boston, $10 26; St James's ch, Roxbury, for missions at Alton, $1; in Ohio, Kentucky, and Illinois, $43—total, $44; St Michael's ch, Marblehead, for Western missions, $3 75; Bp Chase's Diocese, $2 35; general, $7 97—total, $14 07; St Paul's ch, Concord, N H, $5; St Thomas's ch, Dover, N H, $10—total amount, $216 50; St Paul's ch, Brunswick, Me, a Missionary station, per Rev Thomas F Fales, half, $9; through N R Middleton, Esq, R A in Charleston, from the Charleston Monthly Missionary Lecture, $12 37; church at Claremont, $70; Trinity ch, Abbeville, $6; All Saints' ch, Waccamaw, $60; F M Weston, Esq, for the Southwest, $50; St John's ch, John's Island, $4 50; Christ ch, Greenville, $14 45; Prince George's, Winyaw, $5; Mrs Johnson, of St Peter's ch, $10; John Clarkson, Esq, of Richland District, $100—total, $332 32; St Andrew's ch, Ann Arbor, Mi, in answer to the appeal, $16, donation of E R U, $100. Total, $764 87.

Thomas N. Stanford, Treasurer,
March 12, 1845. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 5th inst, has received the following sums:

From Anna Humphrey's Juvenile Society of St James's parish, Derby, Ct, for support of "Anna Humphreys," Africa, per Rev Mr Ashley, $15; Trinity parish, Woodbridge, Ct, by the rector, per B S Wooley, Esq, $2; St James's parish, New Haven, Westville, Ct, by the rector, half, $1 50; from two ladies of the above parish, the avails of a box of jewelry, per B L Wooley, Esq, $32 50—$34; St Paul's ch, Poughkeepsie, N Y, per Rev P E Milledoler, rector, $9; Christ ch, Cincinnati, O, per Mr Rowe, warden, half, $27 55; do, for Africa, $2; family mite box of a member of St John's ch, Bangor, Maine, for China, $2; Grace ch, Providence, collection after lecture of Bp Southgate, for Constantinople, $44; from Mass Missionary Association, per Robert Appleton Esq, Treasurer, Trinity ch S school, Boston, for Africa, $53 24; for China, $27 15; quarterly collection, $100—$180 39; Christ ch, Boston, $3 67; St John's ch, Wilkinsonville, $22 50; St Stephen's ch, Pittsfield, for Constantinople, $75; Christ ch, Springfield, $2; bequest of Hannah Wheeler, late of Grafton, $100; St Paul's ch S school, Boston, balance of support of 10 children in Africa, $96 59; S S Christmas offering, $10 27; Grace ch S S, six months' support of 14 native children, Africa, $140; St James's ch, Roxbury, for Constantinople, 50 cts; for China, $22 03; for Africa, $22 03—$44 56; St Michael's ch, Marblehead, $2 72; St John's ch, Northampton, $5; R Holden, for Constantinople, $25; St Paul's ch, Concord, N H, $5; offerings of Christ ch, Savannah, Ga, per Rev Edward Neufville, rector, through W P Hunter, Esq, R A, as follows, for general purposes, $33; China, $10; Greece, $2; Africa, $7; Constantinople, $5; Mesopotamia, $3—$60; St Paul's ch, Brunswick, Maine, a missionary station, per Rev Mr Fales, half, $9; anonymous, from Baltimore, for Africa, China or Greece, as most needed, $50; Christmas offerings of S S of Trinity ch, Geneva, for Africa, $1 50; Grace ch, Petersburg, Va, for church at Houston, $34 75; for China, 50 cts; general, $5—$40 25; per Rev G T Bedell, from J S Aspinwall, Esq, of Ch of Ascension, for Constantinople, $20. Total, $1029.

J. Smyth Rogers, Treasurer,
New York, March 12, 1845. 57 Wall-st.

*Erratum.*—$82 12 acknowledged under date of 22d January, should have been entered as follows:

From Christ ch, Gardiner, Maine, per Rev W R Babcock, rector, half, $42 12; for support of John Vaughan Gardiner and Ann Richards, Africa, $40—$82 12.

The undersigned acknowledges the receipt of $50, for St Simon's church and the poor, from St Paul's College, per Rev Dr Muhlenberg; also $10 for St Simon's ch, from P T Stuyvesant, Esq.

Further donations for either of these objects will be thankfully received. C. F Cruse.
March 12, 1845.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From All Saint's ch, Rev B I Haight, $26; Henry Laight, annual, $5; two ladies of the Church of Ascension, by the hands of Rev Gordon Winslow, $8. Total amount, $39.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 12, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From All Saints' ch, Rev B I Haight, $26 82; Ch at M A, $5; Henry Laight, annual, $1; Rev Reuben Sherwood, D D, annual, $1. Total amount, $33 82.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 12, 1845.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 12th ult, viz:—

From St Peter's ch, Hobart, Rev Sheldon Davis, $3 25; St Matthew's ch, New York, Rev Jesse Pound, $17 54; St Paul's ch, Albany, Rev V Bruce, (in addition to a previous collection,) $1 25; Zion ch, Little Neck, L I, Rev H M Beare, $5 13; Christ ch, New York, Rev Dr Lyle, $13 05; Trinity ch, New Rochelle, Rev Dr Coit, $15. Total amount, $55 22.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
March 12, 1845. 55 Water street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 12th ult., the following contribution, viz:—

From Christ ch, New York, Rev Dr Lyle, rector, $9 57.

C. N. S. Rowland, Treasurer,
March 12, 1845. 55 Water street.

Gen. Prot. Epis. S. S. Union.—The Treasurer acknowledges the receipt of $5, from the Church at M A, a donation to the funds of the institution.

John W. Mitchell, Treasurer,
March 12, 1845. G. P. E. S. S. U.

The Floating Church of our Saviour.—The subscriber gratefully acknowledges the receipt of $10, from the Sunday school of St Stephen's ch, New York, for the purchase of books, to be given at the Floating Church of our Saviour to seamen on leaving this port.

B. C. C. Parker,
Minister of the Floating Church,
296 East Broadway.
New York, March 12, 1845.

Just Published,

AN APPEAL AND REVIEW.—An Appeal from the Sentence of the Bishop of New York, by Justice, second edition.

To which is added a Review of the Trial of Bishop Onderdonk, by Amicus Veritatis, from the Buffalo Commercial Advertiser of February 18.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 15. opposite St. Paul's.

PASSION WEEK.—Bishop Andrewes on the Passion of our Lord, to which are added extracts from his Devotions. 37½ cts.

Also—Kip's Lenten Fast, price 50 cents, and other works on the same subject. For sale by
March 15. STANFORD & SWORDS.

COMMENTARIES ON THE LAWS OF MOSES. By the late Sir John David Michaelis, K. P. S., F. R. S., Professor of Philosophy in the University of Gottingen. Translated from the German, by Alexander Smith, D.D., Minister of Chapel of Garioch, Aberdeenshire. In four volumes. For sale by

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 15. opposite St. Paul's.

TO CHOIRS.—A Gentleman and Lady, communicants of the Protestant Episcopal Church, are desirous of a situation as singers in some Church in New York or Brooklyn—voices are Tenor or Soprano, and of their quality and practice can furnish ample references. Inquire at this office. March 15—3t*

IMPORTATION OF BOOKS.—D. Appleton & Co. New York, and 16 Little Britain London, respectfully inform the friends of Literature and Science, that they still continue the branch of their house in London, as established in 1830, and are prepared to execute all orders for single books or in quantities, by return of mail steamer. This agency is confined to the purchase of books for the American market, which enables them to furnish to literary and professional gentlemen, any book (whether published in Great Britain or the Continent of Europe,) at moderate prices and with unusual despatch. A large collection of manuals and catalogues of all the Books published or on sale in Europe, may be found at their Store in Broadway, additions to which, are received by every steamer.

Monthly Litrrary Bulletin.

D. A. & Co's Literary Bulletin, containing a list of all Books published during every month in Great Britain. Together with a selected list of new American works, and their recent importations with the prices affixed, and other important literary information, is published immediately on the arrival of the steamer of the 4th of every month. As this periodical is furnished *gratis*, gentlemen who desire to receive it, will please address the publishers, 200 Broadway. March 15.

NEW BOOK FOR LENT.—D. Appleton & Co. have just published,

The Cross of Christ; or Meditations on the Death and Passion of our Blessed Lord and Saviour, edited by Walter F. Hook, D.D., Vicar of Leeds. 1 v. 16mo 62½ cents.

The publishers have just received the following recommendation:—

"Dr. Hook's work, entitled, 'The Cross of Christ: or Meditations on the death and passion of our Blessed Lord and Saviour,' will be found to be an excellent devotional companion, not only during the Church's holy week, but 'in all times of our tribulation.'"

The Christiah is here guided in his meditations on the mysterious passion of the Redeemer, by the lofty, spiritual thoughts of such holy men as Andrewes, Taylor, Wilson, Hall, Horsley, Hooker, Barrow, Sutton, Bonaventure, A'Kempis and Quesnel.

The book is worthy of a place in every Christian's Library. W. H. Odenheimer,
March 15. Rector of St. Peter's ch., Phila.

STANDARD EDITION OF THE PRAYER BOOK.—The New York Bible and Common Prayer Book Society have for sale, the Standard edition of the Book of Common Prayer, octavo, in sheets and variety of binding.

Also, their elegant Folio and Quarto edition of the Prayer Book for the Desk, in sheets, and various bindings. Church Depository, 20 John street,
March 1. THOS. C. BUTLER, Agent.

THE TRUE CATHOLIC.—The subscribers to the True Catholic are informed, that they will receive the March number, as they will future numbers, by calling on the Agent J. A. SPARKS, at this office (No. 161 Fulton street, opposite St. Paul's.)—This arrangement is made to avoid irregularity and save postage. March 8.

Published this day.

PUBLIC PRAYER AND FREQUENT COMMUNION, by the Rt. Rev. Bishop Beveridge.

Also just published, Bishop Beveridge's Sermons; Enter into thy Closet; Journals of General Convention, 1844, &c. &c. J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 8. opposite St. Paul's.

THE VERDICT UNSEALED. Being a review of the Testimony in the Case of the Bishop of New York. Price 12½ cents.

Now Ready—An Appeal from the Sentence on behalf of the Diocese. By Justice. Price 12½ cts.

Jay's Pamphlet Reviewed. Second Edition. Price 6¼ cts. H. M. ONDERDONK,
March 8. 25 John st.

CHURCHMAN'S LIBRARY.—The 3d No. of the 2d volume, for March, 1845, of this periodical, is now out, containing in conclusion "A Visit to the East, by the Rev. Henry Formby, M.A., and in part Sermons, by Henry Edward Manning, M.A., Archdeacon of Chichester.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.
New York, March 8, 1845.

JUST PUBLISHED, in cheap Tract form, a SERMON, by the Rev. Dr. Seabury, in reference to the Trial of Bishop Onderdonk, taken from the Churchman of Jan. 11. Price $1 50 per hundred, fifty for $1, or 31 cents per dozen. J. A. SPARKS,
Churchman's Bookstore,
Jan. 25. 161 Fulton st., opposite St. Paul's.

From the English Churchman.

## Heads of Consideration on the Case of Mr. Ward.

BY THE REV. J. KEBLE.

There appears to be three questions which Members of Convocation have to answer for themselves, in order to determine what course they should take in respect both of the charge and sentence, to be proposed on the 13th of February.

1. "*Is it expedient to entertain the question at all?*"

2. "*Is Mr. Ward proved guilty of that which he is charged with, by the passages alleged in the charge?*"

3. "*Supposing him guilty, is it legal, or otherwise desirable, to affirm the sentence of degradation?*"

To some, perhaps, an additional question may occur, between the second and third as here stated; viz. "Is he proved guilty by other passages, or by the general tenor of his acknowledged writings?" But this question, I apprehend, is excluded by the wording of the charge itself: "That *the passages now read* are utterly inconsistent with the Articles," &c. It is true that the special passages are not mentioned in the proposed vote of degradation itself: we are simply called on to affirm, that "the said W. G. Ward has disentitled himself to the rights and privileges conveyed by his degrees."

But this second proposition must stand on the first, else it will be a sentence without specification of crime. And the first proposition again must stand on the alleged passages: for it were against all rules of judicial equity to bring in a verdict of guilty, not on the evidence adduced by the prosecutor, but on other supposed evidence, confined to our own breasts, and therefore impossible to be met and answered by the defendant. Plainly it will be our duty (as judges say to jurymen) to dismiss from our minds all extraneous matter, all that has not been both alleged and proved by those who prefer the charge. Should any Member of Convocation vote for Mr. Ward's degradation, upon any other ground than the very passages cited against him, he will be committing the same injustice, of which a jury would be guilty, who should convict a prisoner upon their own supposed knowledge of some other felonious act of his, not mentioned in the indictment.

It might be otherwise had the measure proposed been simply a doctrinal censure, or declaration of want of confidence. But *bad faith* and *degradation* are such serious matters, and involve such heavy penalties, that the person so threatened is surely entitled to every protection and safeguard, which law and equity provide in analogous cases.

Leaving therefore out of consideration whatever else Mr. Ward may have written (except so far as it may be needed for interpretation of ambiguities or obscurities in the words actually quoted), we may confine ourselves to the three questions set down above, which between them seem practically to exhaust the subject.

I. The first three, *Is it expedient to entertain the case at all?* is clearly a very relevant and a very important one. It is relevant and within our cognizance; for Convocation is not a court of justice, bound to dispose judicially of causes and persons regularly brought before it, although if we do try any cause, especially one involving such highly penal consequences, we are not bound to guard ourselves by those rules which courts of justice find needful for their guidance. But in itself, as hardly need be stated, Convocation is a deliberative body, and may be likened, in such proceedings as the present, to the House of Commons debating a question of impeachment. No wonder, in such a debate, if many whose impressions are unfavorable to the accused person, should yet vote against penal proceedings, as judging them on the whole inequitable, or simply undesirable. And obviously in this case there are very grave reasons for quashing the proposition altogether, reasons quite independent of particular statements in theology, and apart from all question of Mr. Ward's guilt or innocence.

1. It is unnecessarily harsh and cruel, and also undignified on the part of the University, to blend with what is meant to be a grave ecclesiastical decision, and to put on record, the saying, That "the passages . . . are inconsistent . . with the *good faith*," i. e. the honesty, of the person supposed to be in error.

2. The condemnation, if passed, will indirectly, and *pro tanto*, have the effect of a new Test: for it will affirm the following propositions to be so contained in the Articles as to exclude honest subscription on the part of any one denying them.

*α.* That the English Reformation, *as a movement*, has claims on our sympathy and regard. (Neither of this, nor of any other of these sayings, is the *truth* here in question; the only point is, *Are they palpably contained in the Articles?*)

*β.* That there was no great sin on the part of the English Church in our separation from Rome: no connivance at sacrilege, for example; no slighting of established authority and visible unity; no unworthy truckling to secular tyranny and injustice. What is there in the Articles about this, one way or the other?

*γ.* That the "spirit" of certain of the Articles is not contradictory to that of the Prayer-book. For example, that the saying "We are justified by faith only," has no appearance or air of contradiction to St. James ii. 24, (which the Prayer-book orders to be read in Church three times a year) and to the last verse of the Creed of St. Athanasius.

*δ.* That the Reformers could not have intended so to frame the Articles, as to make it possible for Roman Catholics to sign them.

*ε.* That the 12th Article in particular may not be signed in any sense, but that which would naturally be given to it by a person versed in the controversies of the sixteenth century.

Of these five statements, three at least are obviously irrelevant to the substance of the Articles themselves.

Unless however we are prepared to affirm that no one, dissenting from any of these propositions, can honestly sign the articles, we shall be voting against our own convictions in saying *Placet* to the first question; and if we do affirm it, we make (as far as one precedent goes) a virtual addition to the test of Church membership at present required by the University.

3. The proposed decree being in the nature of a *privilegium*, or law passed *ex post facto* for a particular case, is in its own nature invidious and unfair, and can only be justified by great necessity, and strict impartiality in the enacting body. But both the necessity and the impartiality are in this case negatived by the palpable fact, that at this very time persons are allowed to go on unquestioned in the University, who take at least as great liberties with the five first Articles, and with the letter of the Prayer-book, (the Baptismal and Ordination Services, and the Catechism,) as any one is now charged with respecting some of the late Articles. And the impartiality in particular is made questionable by this other obvious act, that at the Board from which this censure proceeds sits one, of whom the University has declared her suspicion on the ground of his theological opinions, without his "good faith" being questioned, and without any proposal to degrade him. If the "Via Media" is to be defended by something like the sword of excommunication, at least it should be two-edged, and cut both ways. Indeed it seems highly scandalous, that any degree of what is called Romanizing should be visited more severely than heretical statements affecting the foundations of the Faith, the Trinity, and Incarnation.

4. It is very undesirable that the University should hastily depart from the regular traditional policy of this branch of the Church, which has always been to tolerate all who could subscribe the Articles in their literal and grammatical sense, enduring great latitude both on the right hand and on the left, while by her Canons and the voice of her greatest Divines, as well as by the spirit of her other Formularies, she has ever held up the consent of antiquity as the best interpreter of what might be ambiguous in them.

5. It is especially uncharitable and unwise at present to narrow the ground of Anglicanism, and that on the side of Rome exclusively; both as increasing the relative power of the Latitudinarian and Rationalistic schools which exist among us, and as adding force to any doubts, which may be reasonably or unreasonably felt concerning our Catholicity.

6. Nor ought it to be overlooked in this question of expediency, that in driving this writer and such as think with him out of our body, we are parting with a set of persons most willing and able, as large experience has shewn, to work within and under the Church of England in all charity, patience, and self-denial, against the common enemies of us all—vice and unbelief. All that has been and is said about bearing with unsound *Protestant* opinions, because of the practical excellency and usefulness of their maintainers, ought to tell, one should imagine, against harsh dealing in the present case.

7. On the other hand, valuable as their services are, they are so few in number, and so little likely to increase, that scarce anything would be gained by excluding them. So painful a matter as a formal punishment ought not to be gained by excluding them. So painful a matter as a formal punishment ought not to be urged except of necessity, and for some great end. What is the great end in degrading Mr. Ward? Hardly one or two agree with him, in thinking all Roman doctrine compatible with the Thirty-nine Articles. This being so, the measure reduces itself to a mere unmeaning wanton attack, almost upon an individual. Others, who have been struck at, did at least represent a school: but can this be said in the present instance? Or will it be maintained that Convocation is an ordinary judge, to come forward whenever any private M. A. does wrong?

Here again one is tempted to long for a little impartiality. There has notoriously been for some time a School of Oxford Divines, maintaining (to speak plainly) Sabellian opinions. Why has no censure upon them been proposed? The only excuse which suggests itself is, their being supposed few, and little likely to spread. I wish the supposition were correct: but being, as it is, the only credible account of the omission to censure in that and in some other instances, it makes the present attempt appear the more inexcusably partial and one-sided.

I would put it most respectfully, but most earnestly, to those Members of Convocation especially, who for various reasons feel indignant toward Mr. Ward, whether on grounds like these it be not desirable that the proposed measure should be stopped *in limine?* whether, if it came before them as question do in the Houses of Parliament, they would not be disposed to move the "previous question?"

II. In the next place we have to consider, how far the passages cited from "the *Ideal*" bear out the charge of "bad faith." If we do but think it *possible* that the error we may suppose contained in them may be attributed to obliquity of judgment, incautious reasoning, or anything else short of conscious and deliberate dishonesty, we are bound by every obligation of charity and justice to say *Non placet* to the charge.

On this head I submit as follows:—

1. No person who knows Mr. Ward believes him at all likely to be guilty of conscious and deliberate dishonesty: the mistake which his friends and acquaintance of all parties seem rather to dread on his part is what may be called excess of frankness: as though he thought it necessary to state his opinions at every possible disadvantage, and to shock as many persons as he can, lest he should seem hereafter to have beguiled them.

2. Mr. Ward and Mr. Oakeley have produced no small quantity of historical evidence to prove the admissibility in the English Church, since the Reformation, of certain views more or less like their own: and those who do not think that their precedents quite bear them out, may yet easily understand how they might innocently and in "good faith" rely upon those precedents.

3. If after considering all this, people yet feel themselves constrained to pass so very severe a sentence, by parity of reasoning they must be prepared to denounce, as *dishonest*, the whole body of those who declare their adherence to the Prayer-book, denying at the same time or explaining away the doctrine of Regeneration in Baptism.

All that can be said against Mr. Ward of inventing "strange, incredible hypotheses," "going against the spirit of our Formularies," "breaking the letter of solemn engagements," "denying authority to the Church," and (in many cases) using language concerning her which sounds disrespectful—may it be said at least as truly of the writers and preachers of the schools referred to: and all that can be said in their behalf, of high general character and usefulness, of seeming warrant for the liberties they take, to be found in other parts of our Formularies, or of the toleration shewn to them in various ages of the Church;—may be said, with quite as much cogency, in behalf of Mr. Ward. If *his* words convict *him* of "bad faith," so do *theirs* convict *them:* if *their* pleadings may but be listened to, *his* ought not to be overruled.

And here it may not be superfluous, distinctly to call the attention of Members of Convocation to the real position in which they will stand on the 13th of February. It will be, I scruple not to say, an unpardonable mistake, if we allow ourselves to suppose that we come to affirm or deny an abstract opinion: to record our own adhesion to this or that school within the Church. Whatever may be involved in the result, our direct business, that for which we shall be responsible, will be to try a Master of Arts and clergyman on a special and defined charge. Whatever we may think of his opinions, however dangerous we may account his party,—unless we believe him guilty of the whole of that charge, still more unless we believe him guilty of the most stringent portion of it, the breach of "good faith," we *cannot*, as the proposition is framed, *honestly affirm it.* And better it were to miss of a great good, than to obtain it by a mean so wicked as a dishonest verdict.

III. Suppose now, that I am most unwilling to imagine, the sentence of "bad faith" carried, a very material question remains: *Has the University power to degrade for such an offence?* We are not, many of us, lawyers enough to answer this; but it is understood to be matter of grave doubt, at least, among persons of high professional character, and not likely to be blinded in this case by sympathy with the accused. It is dutiful and respectful to the University, to aid in committing her to a verdict, not unlikely to be hereafter annulled?

On this part of the subject, even persons incompetent as I am may be able to understand the following suggestions, for which I am indebted to an experienced legal friend.

We seem to be members of a great corporation: we have the power of conferring degrees, and these degrees are not merely titular or of value among ourselves; they are requisite for the enjoyment of many valuable rights and franchises, not only in Oxford but in the world at large. We have the power also of making by-laws, or statutes, within certain limits, and of inflicting punishments for the breach of them: some of these punishments, but very few, involving degradation.

If Mr. Ward's offence, *as it stands in the charge*, supposing it proved and affirmed, is to subject him to this punishment, either our present statutes must point it out, or we must make a new statute for the purpose, or we must inflict it without authority of any statute.

Now, first, it is not pretended that any existing statute imposes this punishment for this offence.

In the next place, (setting aside the odiousness of an *ex post facto* law of punishment,) it is enough to say that the present proceeding does not affect to make a new statute. For the Hebdomadal Board, and the House of Convocation, are not alone competent to make a new statute. See Tit. x. s. 2. § 2.

Lastly, it would seem hardly maintainable that Convocation has a discretionary power of punishing, to the extent of degradation, in cases not provided for by statute. If it has, we live under this strange condition: that whatever the majority may vote to be a crime becomes so, and being so, the same majority may vote it punishable by the loss of a degree. This would be a new kind of law, I believe, for any other corporation. It surely behoves us all, of whatever party, to consider well, before we lend our help to introduce it among ourselves.

Even if the sentence were legal, there are circumstances attending this punishment of degradation, which would make us all most unwilling to inflict it, except in very extreme cases of deliberate moral guilt.

I have not felt myself at liberty to dwell here on the positive merits of the author of the *Ideal* towards the Church of England, and many perplexed consciences within her, in respect both of large portions of that work, and of some former and more elementary publications: although for both (amid serious disagreement from some of his principles, if I understand them rightly) I cannot but feel deeply grateful. Of course, to such as sympathize in this feeling, and appreciate also the many noble traits of character which Mr. Ward's writings disclose, it must be simply impossible to find him guilty of "bad faith;" or to think of his being degraded, without a deep sense of wrong and dread of retribution.

But judging of his case by those measures only which I have endeavored to apply above, I can imagine few things more unfair and cruel in themselves, or more likely to be ruinous under our present circumstances, than his condemnation, should it unhappily be carried.

*Hursley, January 16, 1845.*

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From the Spirit of Missions.

## Foreign Missionary Intelligence.

ATHENS.—Intelligence has been received from the Mission at Athens up to 12th December last; at which time all were well, and prosecuting their labors with great cheerfulness and flattering prospects of success.

"We are," writes Mr. Hill, "thanks to our Heavenly Father, all in good health, and our work is most prosperous. We never have at any time enjoyed more tranquillity, or had greater proofs of the confidence and good will of all classes in the community; and the clergy approach us more nearly and in a more friendly manner than ever."

Of this friendly spirit Mr. Hill mentions several instances exhibited by men high in station and influence. It is indeed matter for devout thankfulness, that God, in whose hand are the hearts of all men, should have given his servants this measure of favor in the sight of the people of that country.

MEMORANDA RESPECTING THE YOUNG FEMALES WHO HAVE BEEN EDUCATED IN THE MISSION FAMILY AT ATHENS.

1.—E. K. aged 12 years, came to us in September, 1831, as teacher, and took up her entire residence in the family May, 1832; was in our employ from September, 1831.

2.—D. P. was received into our family January, 1832; became one of the principal teachers in the Mission school, and was married May, 1836.

3.—E. P., a young under-teacher in Mr. H.'s school, came to live with us in July, 1832; lived two years in the Mission family; was appointed in 1834 by the Government as teacher in the first female school established at Napoli, and has now the charge of a very important school at the Piræus.

4.—K. B. came to us in the autumn of 1832; her mother made it her dying request that I would take her and bring her up. Educated as a teacher; was three years engaged in the infant school; was married in 1841; is now the mother of two children. She is most warmly attached to her benefactors, and is an example to those around her as a most exemplary wife, devoted mother, and clean and orderly housekeeper.

5. V. B. entered September, 1834; educated as a teacher; in February, 1837, accompanied Mr. and Mrs. Benton to Crete; remained there as teacher in their school until 1840; she then returned to Athens, at the earnest request of her parents; was again received into the Mission family as teacher in the infant school for respectable families, which duties she discharged in a most exemplary manner until this school was given up in 1842. She was then employed by the persons who continued this school until her marriage, which took place in May, 1844.

6.—S. K. entered in 1834, and remains until the present time connected with the Mission. Too much cannot be said in favor of this devoted child of God—her devotion to her duties—the unbounded gratitude she evinces towards her benefactors—her desire for the spiritual improvement of those around her—mark her as one who has "passed from death unto life," and who at the judgment of the great day will receive the commendation of "well done, good and faithful servant, enter thou into the joy of thy Lord."

7.—M. K. entered 1834; a very superior girl; educated as a teacher; received her diploma from, and was appointed by, the Government, to open a school in the Island of Hydra, where she is still engaged, commanding the love and esteem of all who know her.

8.—P. S. the daughter of a respectable Athenian, entered 1836; received her education, and is now engaged in the school; a most worthy girl, and one who gives good hope that the spiritual instruction she received has not been in vain.

9.—A. R the daughter of a widow; entered in 1837, very young; remained in the institution till it was broken up in 1842, when she returned to her mother.

10.—E. S., an Athenian and orphan, one of the first pupils that entered at the commencement of our labors. After the death of her mother, her only remaining parent, I was requested to receive her; has been educated as a teacher, and is now employed in the Mission school. Her conduct has given great satisfaction.

11.—A. S. was about one year with us; also,

12.—A. the sister of a Priest. As there were some doubts whether these would eventually answer our expectations, we preferred dismissing them. The former married about 18 months afterwards, and died shortly after her marriage. Her last words were a message to her benefactors, thanking them for the spiritual instruction given her.

13.—M. H. entered in 1837; received her education, and was appointed by the Government to open a school at the Piræus, where she continued, remarked for her modest and correct deportment, four years.

14.—A. S. of a respectable Sciote family, entered in 1839; received her diploma in 1842, which gave equal privileges with the Government teachers. She remains in the Mission family, and is among the first teachers in the Mission school.

15.—P. B. entered in 1839; a promising girl, now occupying the place of a teacher in the Second Class; is very useful in the Mission school, and has made great advances in the knowledge of religious truth.

16.—E. P. entered in 1839, about seven years old. When a change took place in our Missionary operations she returned home.

17.—P. E. a most interesting girl; profited greatly by religious instruction; entered in 1839. When our old establishment was broken up, remained in the institute at the expense of a relation who wished to educate her as a private instructress to her grandchildren; her conduct has been most exemplary, and we have good hope that the good seed has taken root.

18.—P. B. a Cretan, remained in the institute at the expense of the Government.

19.—J. the Pilot's daughter; and

20 and 21.—Two daughters of C. of Constantinople.

You may remember how these three last became members, but the little J. and one of C.'s children, which was to have been supported by *his friends* in Constantinople, remain unprovided for.

There have also been educated by us in our Mission school, several young females who are now occupied in conducting Government schools, the expense of whose education was *in part* provided for by Government. One of these, K. S. has been engaged *five years* in the Government school in Tenos. We have often heard of her as one of those who, by her exemplary conduct, did honor to those who had educated her. During the last summer she visited Athens; her sentiments as expressed by herself have been detailed to you in a letter of M.'s.

The triumphant death of another, to which you were an eye-witness, will be found contained in the Spirit of Missions, 1837.

Six others of these have received their diplomas and taken their situation as teachers.

A. P. J. whose firm attachment to us was so much tried, has met her reward. She is now again under our roof, conducting her school of 150 girls, with a view to their spiritual, as well as intellectual, improvement.

M. A. received her diploma, and has gone to Napoli, where she intends opening a private school for the support of herself and widowed mother.

H. is retained in Mrs. M.'s school, and teaches the girls to sing hymns, the music of which we supply.

I have entered into these details to you, my dear ——, knowing how immediately the forms of each will be brought to your recollection; and when you remember the first audible sound that you heard A. utter after she came under our roof, when she undertook to drive *the Kara donkey*, and contrast her *brutish ignorance* with what she now is, it is hardly to be wondered if we *doubt her identity.*

In making out this statement you will find that I have confined myself to those who came under the denomination of *beneficiaries*. There were others, who, from peculiar circumstances, received the benefit of this fund, whose names I have omitted—such as P. M., Mrs. L., C. M., E., and besides, the *thirty-six* sent from all parts of Greece and the regions round about who, we know, received impressions that will *never be effaced*, and whose parents were willing to purchase, at *almost any price*, a place beneath our roof. When these severally pass before your mind's eye you cannot fail to remember the death-bed scene of the dear little Penelope, who so beautifully "*put her house in order*" before she took her departure for that inheritance which was purchased for her by Him who she said "*loved little children.*"

Just Published in 1 vol. 8vo, sheep. Price $1 50.

THE PRIMACY OF THE APOSTOLIC SEE VINDICATED. By the Rt. Rev. FRANCIS PATRICK KENRICK, D. D., Bishop of Philadelphia.

In this opportune volume the Rt. Rev. author has with his well known learning presented the entire argument in defence of the important, and at this moment eminently interesting, subject of the Primacy. Of the extent of the range of topics pursued, the title can hardly be said to furnish any adequate idea. A summary of the heads of the principal chapters may better serve that purpose, and it is subjoined—Promise of the Primacy; Institution of do; Exercise of the Primacy by Peter; Interpretation by the Fathers; Peter, Bishop of Rome; Centre of Unity; Ancient Controversies; Disturbances at Corinth; Anti-pope; Controversy concerning Baptism; Donatism; Guardianship of Faith; The Hierarchy; Deposition of Bishops; Patrimony of St. Peter; Civil influence of the Popes; Umpire; Ecclesiastical Censures; Deposing Power; Crusades; Inquisition; Papal Prerogatives; Civilization; Literature and the Arts in the Middle Ages; Lives of eleven Popes, &c. &c.

Just received and for sale, wholesale and retail, by EDWARD DUNIGAN,
Jan. 25—6t 151 Fulton street.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, per term, if paid in advance. The term consists of eleven weeks. April 6, 1844.—yly

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—WILLIAM W. WESTON, A.M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limited in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term Commences on the First Wednesday in May.

TERMS.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

REFERENCES.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. $

ORGAN BUILDING.—MR. JARDINE, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. HILSELBERGER,
Pastor of St. Patrick's R. C. Church, Norfolk.
Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.
P. H. MASI, Organist of the Church.
W. D. DELANY, Mayor of Norfolk.
B. M. MILLER, Rector of St. Paul's Ch. Do.
W. SOUTHGATE, Cashier Exch. Bank of Va.
P. P. MAYO, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

COLLEGIATE INSTITUTE,
*Tompkinsville, Staten Island.*
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and who has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

*New York.*—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

*Western New York.*—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

*Laity.*—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
*New Hartford, Oneida County, N. Y.*

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By JAMES QUARTERMAN, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Feb. 8—10t$

LONDON BOOKS.—Just received per ship Victoria,
The Liturgy compared with the Bible.
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